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MEMOIR

OF

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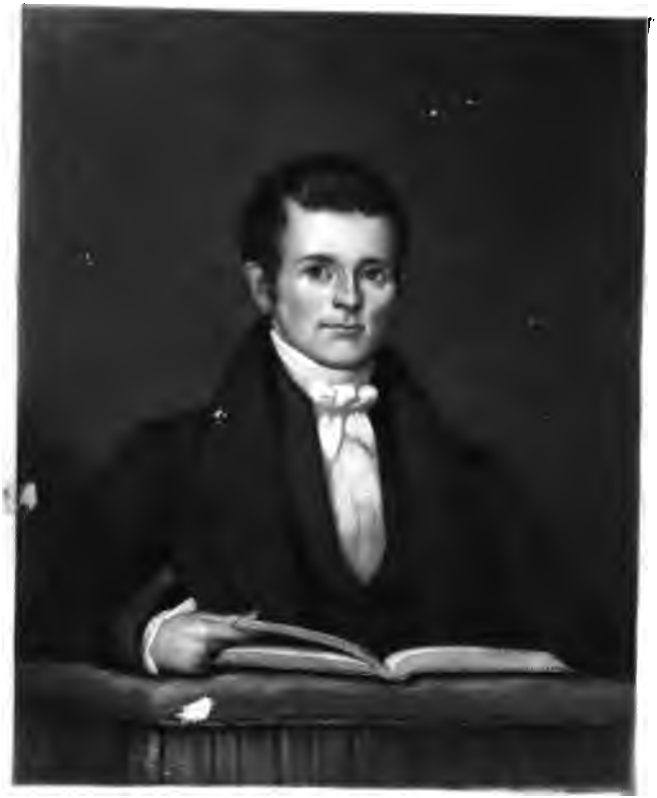

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W. C. Walton

UNIV. OF MICH.

MEMOIR

3715

OF

WILLIAM C. WALTON,

LATE PASTOR OF THE

SECOND PRESBYTERIAN CHURCH

IN ALEXANDRIA, D. C.

AND OF

THE FREE CHURCH IN HARTFORD, CONN.

BY

JOSHUA N. DANFORTH.

> "I ceased not to warn every one night and day with tears."—PAUL.
>
> "Virginia gave him birth; Columbia a home; New England a grave; Heaven an everlasting rest."—*Monumental inscription.*

HARTFORD.
DANIEL BURGESS AND CO.,
NEW YORK.
JOHN S. TAYLOR.
1837.

Entered
according to Act of Congress, in the year 1837, by
DANIEL BURGESS AND CO.
in the Clerk's Office of the District Court of Connecticut.

Printed by
CASE, TIFFANY & CO.
Hartford, Conn.

Gift
Tappan Presb. Ass
4-29-1932

6-9-32 x 1473

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PRELIMINARY REMARKS.

When the papers of my revered brother Walton were placed in the hands of the author by his bereaved widow, with the request on her part and on the part of many friends, that a suitable memoir should be prepared, I did not feel at liberty to decline the solicitation, because I have ever maintained that such examples ought to be preserved, perpetuated and held up, to excite the church and the ministry to nobler attainments in their divine calling. If the celebrated remark be true, that he who causes two spires of grass to grow where one grew before, be a public benefactor, what must be the amount of his beneficence, who has been the means of transforming an enemy into a friend of God! And what the measure of that good which he has done, who has so labored and prayed, as not only to save his own soul, but the souls of hundreds of his fellow creatures?

Such a one was the subject of the following sketch. I have not sought a man of mighty genius or brilliant fame with the view to captivate admiring readers. I have gone higher, and shall ask the reader to ascend with me, where he can contemplate "the highest style of man;" where he may view what dignity can invest the CHRISTIAN here, and what glory is in reserve for him hereafter; where he may receive another proof of the fact, that great talents are not essential to great usefulness in the cause of God; but that grace in the heart, in the life, and in the labors of an humble man can achieve triumphs, which shall outlive all earthly greatness, and co-exist with the annals of eternity.

To estimate justly the character of Mr. Walton and the value of his example, a full view of his career must be taken, and especially must the last ten years of his life be compared or rather contrasted with its previous portion. Of that portion he might truly say: 'When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.' It was GRACE that imparted this noble and vigorous manhood, which, as in multitudes of similar cases, in its very meridian ceased its relation to this world. But the good which holy men do expires not with their frail bodies, nor is it "interred" with them in their sepulchres. It survives and shines; it stimulates and reproves; it speaks with a silent eloquence, that defies the power of time, the sovereignty of death, and the dominion of the grave.

Of the abundant manuscripts of Mr. Walton, a comparatively sparing use has been made in the following pages, as it does not seem proper to load a book with mere diary, any further than may serve to convey a full and correct apprehension of the main points of the public and private history of the writer. To all the views and sentiments advanced in the extracts I shall not of course be considered as necessarily subscribing. I simply seek to convey the truth in regard to him of whom I write.

The author offers no apology to the public founded on the "pressure of pastoral cares and other avocations," for he does not consider such an apology either respectful to the public or a sufficient excuse for him who offers it. If a man essays to bring a subject or a character before the public, he should devote to that subject or character, his best hours and his best efforts. More than this the reader should not ask. Less than this the writer should not be satisfied to render. The author's work as a Pastor and a Preacher is indeed laborious, but the preparation of this book has rather aided than obstructed him in the prosecution of those labors. If the study of it shall assist any beloved ministerial brother in *his* work, or minister consolation in his trials, one object will be attained.

It only remains to add a simple dedication of this book

TO THE

MINISTRY OF RECONCILIATION,

AND TO THE

CHURCH OF GOD.

LEE, MASS., May, 1837.

CHAPTER I.

"READ GOOD BOOKS," said the meek and pious Matthew Henry, "especially serious, useful history, as that of the *lives of holy men.*" Of the appositeness of the advice, his own life is a beautiful exemplification.

History and Biography, though intimately related, may be strongly contrasted. If History be philosophy teaching by example, Biography is example teaching the best philosophy.

History may be compared to the ocean, vast in extent, and capacious as the repository of all manner of things. Biography is like the stream, that springing from some obscure origin, gathers breadth and power as it advances, and after fertilizing the region of its passage, flows into and becomes a part of the ocean. So History is but a collection of the individualities of men. It would be nothing without personal living agencies. It is Biography amplified, multiplied, and set in a thousand lights, the mutual reflection of which serves to instruct the living by the example of the dead. Biography, then, has this advantage—that it selects an individual, and by tracing his single career in all its varieties, assists the mind to receive a more definite and durable impression, than it would receive from contemplating a great mass of events, in which a hundred different actors have mingled. To define the course of a river is comparatively easy. To describe the ocean—who will attempt it?

On such a subject the Spirit of truth, who is the Author of the Bible, is our wisest and safest Guide. In that Book, which embraces all that is sublime and impressive in general History, as well as instructive and touching in Biography, there is but ONE Principal Personage. Around this Illustrious Being all subordinate persons, all things past or prospective, do but gather in their humble places. From Him they derive all the interest they possess. Without Him, they are nothing.

Though the Book of Revelation is complete, like that of Nature, and none may add to or take from it, but in peril of the plagues of the second death, the Book of Providence is still unfinished. It has been the pleasant task of the author to copy herewith a chapter for that instructive volume, from the experience and labors of one of God's children, and Christ's ministers; " a good man, and full of the Holy Ghost and of faith," which is the highest encomium Inspiration itself can pronounce.

To receive benefit from such a work, the first requisite is an *humble heart*. Let the reader, therefore, now lay aside the book for a moment, and pray for this inestimable blessing. It will avail him more than the most profound learning, and the most accomplished powers of criticism.

WILLIAM CLAIBORNE WALTON, was born in Hanover County, Virginia, on the 4th day of Nov. 1793. He was the only child of his father, who married his mother, when a widow with seven children. They resided on a farm about thirty-two miles from the city of Richmond. His father was by profession a blacksmith, and it would seem, added to this profession the occupation of a tavern keeper, a business by no means favorable either for the education of the mind, the advancement of the morals, or the promotion of the happiness of a beloved child. If the fatal influence produced by this occupation on the habits of the father, did not reach the son, it is to be ascribed to the interposing and restraining grace of that God, who designed him as an instrument of great and lasting good to His Church. Placed, as he was, in the very bud and bloom of life within the circle of the most pernicious influences, a secret, invisible power protected the tender youth from the snares of the destroyer. In consequence of the perplexed state of his affairs, his father in the spring of 1805, removed to Hardy County, near Moorefield, in the same state. William was then a little more than twelve years old. This removal, though it did not improve the condition of the father, seems to have been ordered in Providence for the good of the son. Mr. Walton went down to the grave in about a year, dying at the early age of 38. He is represented to have been a man of uncommon mind, and with slender advantages, to have once gained a very respectable position in society. But the pestilence swept over him, and he was soon a prostrate victim; his intellect extinguished, his affections blighted, and his hopes clouded for time and eternity. "It is a mournful history," said his pious son, "but it may be salutary to some, who may read it." Thus much was due to strict justice and fidelity. If Walton was not among those who enjoyed the inheritance of faithful instruction and pious example, it renders the grace of God more signal, and his subsequent usefulness more striking.

Not only parental example, but every other example with which he came in contact, was of the most corrupting character. The common language to which his ear was accustomed was that of profane songs, vulgar jests, and low ribaldry. Nor was the effect of these counteracted either by precept or example of an opposite character.

> ————————" No mother's tender care
> Shielded his infant innocence with prayer."

It is true his father taught him it was a wicked thing to swear, and threatened chastisement, if he heard an oath from his lips, but never found occasion to inflict it, as even this scanty and wretched instruction seemed to have the desired effect. But the community was vicious and demoralizing. Barbecues, hunting, dancing, racing, drinking and gambling occupied much of the time of the people, and constituted their chief source of enjoyment. William was taught at six years of age to dance with great agility, and entered fully into the spirit of other *amusements*. Strange that parents should ever think their children were made to be *amused* with such follies, at an age when the docile and impressible mind should be instructed and trained for eternity.

While in Hanover, he was sent to several common schools in succession, where he learned reading, writing, and the principles of Arithmetic. Both at home and abroad he was much caressed, and frequently received little presents from gentlemen, who were attracted by his appearance, and pleased with the sprightliness of his mind. There was something in his conversation above his years, so much so as to make quite an impression on the mind of a boy older than himself, who expressed his surprise that he could "talk so good."

Like most other children of God, he had reason to record with gratitude the providential preservation of his life in a number of instances. On one occasion, by a very marked interposition of the good Providence of God, at the moment of making a false step near the open door of the second story of a building, instead of falling headlong to the earth, and being instantly killed, or maimed for life, his feet struck the rounds of a ladder, to which, by clinging also with his hands, he was mercifully preserved. On another occasion, he endeavored to provoke that noble, but sometimes fierce animal, the horse, to make use of his natural weapons of defence, and narrowly escaped a severe if not a fatal kick. And thus he could speak of his childhood as "in perils oft," but there was One, who had given "His angels charge concerning him, to bear him up, lest at any time he should dash his foot against a stone."

"The only religious instruction," says Walton in a paper found among his manuscripts, "I received, was from an old negro woman belonging to the family, who professed to be a Christian, but who probably was mistaken; for she was very inconsistent. I would however hope she was sincere, though extremely ignorant. I remember hearing her, and a little daughter of her's, who nursed me, sometimes talk of Heaven and Hell, and the day of Judgment, and I remember sometimes at the close of the day, while looking towards the west, I have felt very solemn in thinking of the world's coming to an end." How serious and profitable a train of thought may often be originated in the mind by the utterance of words that seem purely accidental! [*] How much more reasonable to expect an actual blessing to follow words uttered with the *design* to awaken the mind or convict the conscience, even if not directly addressed to the person into whose company you have fallen. There is as much practical wisdom as preceptive beauty in the apostolical exhortation, "Let your speech be *always* with grace, seasoned with salt."

A young man was once at work in the field, when Mr. ———, a clergyman, crossing the field, passed near him, and dropped a few words of admonition in his ear. A divine influence sent them to his heart. He was awakened, convicted, converted, and in a few weeks died in the triumphs of the Christian Faith. It was in consequence of the faithfulness of Bunyan's wife, that, in the very hour of his most profound immersion in scenes of consummate profligacy, Conscience would cry out, "*Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?*" Even the random reproof of a wicked woman, who told him that "by his swearing he would corrupt all the youth of the town, that came into his company," was as a poisoned shaft within him, stinging him with shame and remorse.

---

[*] Dr. Ryland, of Bristol, when 13 years of age, discovering that his father's scholars met to talk about Jesus Christ, was seriously affected, and thought within himself, "these boys are going to heaven, and I shall be left behind." He began to pray earnestly, and was soon converted—in his fifteenth year he united with the Church, and at 18 preached.

About the time of which we have been speaking, an Uncle of Walton, a professing Christian, residing in Louisa County, Virginia, in journeying to the vicinity of Richmond, stopped and spent a night in the family. Before retiring to rest, at his instance, the family were assembled for the purpose of worshipping God. The pious Uncle sang and prayed. This was the first time William Walton, then seventeen years of age, ever attended family worship. The very novelty of the thing made some impression on his mind, but there is reason to believe that as a holy exercise, recognizing the government of God and the mediation of Jesus Christ, it was by the divine blessing productive of spiritual effects on a mind, oredisposed to serious and anxious thought. On the return of this Uncle, a proposal was made that William should accompany him to his home, and spend some time with him, but it was never carried into execution. A casual expression of the old colored woman at that time also affected him; she suggesting as a reason why he should go, that "*he would perhaps become a Christian,*" not seeming to think it possible such a thing should take place at home. The failure of this visit was a great disappointment to William.

After the removal of the family to the vicinity of Moorefield, he was sent to a very indifferent school, where he heard much low, indecent, and profane language. His resolution however being fixed to resist these abominations, and if possible to gain the confidence and the affection of his Teacher; he succeeded in both these objects, became a favorite with the Instructor, and a standing reproof to the ill mannered and evil minded with whom he was sometimes compelled to associate. It should be recorded to the credit of his moral character, and as a reminiscence of his good moral behavior, in the giddy and dangerous season of childhood and youth, that neither from parent, teacher, nor any one else did he ever receive corporeal punishment.

It is far, very far from being the fact, that, as a general result, the "worst boys make the best men." A few striking instances of entire revolution in moral character out of a multitude of the opposite description, seem to have led to this hasty conclusion. The *notion,* for such only it deserves to be called, resembles that, which in the fashionable world once grew into a maxim, that "reformed rakes make the best husbands." It is a notion equally at variance with the manifest tenor, and the fundamental principles of the Holy Scriptures. If there be any general principles revealed in the Bible, it is not one of the least of these, that the moral character of an individual is for the most part formed in the early period of his existence. This position is confirmed equally by the analogy of nature and by individual history.

During the first summer of Walton's residence at this place, he was attacked with a severe illness, from which there was at the time little expectation of his recovery. For some days he lay in a state of insensibility, being nearly unconscious of what was going on around him. Being destitute of the aid of a physician, it seemed as if the hand of God was immediately stretched out to impart efficiency to the unaided efforts of nature to recover the expiring energies of the system. As the process of recovery commenced, it seemed to him like life from the dead. He was raised indeed, but with enfeebled health, and without the enjoyment of that vigor of body and that elasticity of spirits, which indicate a thorough exemption from disease.

Again he applied himself to the acquisition of knowledge, and with such steadiness of purpose and correctness of deportment, that his new Teacher became much attached to him, an attachment readily and cordially reciprocated by his pupil. While the scholar was apt to learn, the master was diligent to teach. The partiality resulting from this relation led the teacher to distinguish William in the distribution of honors. At the public exhibition, he delivered no less than four speeches, while few of the boys had more than one, and none more than two. It was while he was committing these speeches, that he first discovered the readiness of his memory. They were easily and speedily learned. With this Teacher he continued till he could instruct him no more. Besides the usual English studies, he had gone through a course of mathematics even to some of its higher branches. A taste for vocal music had also been elicited. The teacher gave to each scholar a tune, to be learned, raised and sung by him independently of the rest. When any particular tune pleased the fancy of William, on his passage to and from school he would make the woods and fields re-echo with its notes.

But these sober pursuits were occasionally diversified by his attendance on a dancing school held in the neighborhood, the amusement of which proved an effectual antidote to any pains of conscience, which might remind him that he was a lost sinner. The time had come however, when he must *do something*. He had reached a point in his life, when a very small circumstance might determine its future character and final issue; when the decision of the present hour might give a coloring to his whole life. He had no father, either to provide him a situation, or to counsel him in his own plans for obtaining one. His mother was a perfect stranger in a strange community. Who was there to take care of him but the God of the fatherless and the widow? The finger of the Lord pointed out the path in which he should walk, as follows: A gentleman from Frankfort, in Hampshire County, having heard that Mrs. Walton desired to dispose of some property, came to see her on that business. To this stranger, young William ventured to show his manuscript books, in which, according to the custom of the schools, he had kept a neat transcript of all that he had done in Arithmetic, and the other branches of study, which had engaged his attention. The stranger was pleased, and being asked whether he knew of any merchant who wanted a clerk, he replied in the affirmative. Soon after his return home, Mrs. W. received a note from the brother in law of this gentleman, Mr. P——, of Frankfort, requesting that William might be sent down to him. This request was readily complied with, and in the employment of this gentleman, through many temptations, he continued for two years. He was pleased with his business, attentive to all his duties, and with great promptitude, not only obeyed the directions, but anticipated the wishes of his employer. By the probity of his character and the assiduity of his conduct, he won the entire confidence of Mr. P——, who at length confided to him the most difficult portions of his business, leaving his most intricate accounts to be settled by the young clerk. During the second year, besides the business of the store, William transacted the affairs of the Post Office, his principal having been appointed Post Master. When the year was concluded and the time of separation came, the merchant wept. Perhaps no more affecting tribute to the fidelity of his clerk could be rendered. A more substantial one, however, was rendered in the offer which he made, to take William into partnership with himself, and establish him in business eighteen miles from Frankfort.

At this point of our narrative, we must pause for a moment to admire the goodness and the grace, which in the midst of powerful temptations and threatening dangers, guarded the peace and protected the destiny of this dear youth. Speaking of his situation at this time, he says: "There was not a Christian in the place, so far as I knew; while gambling, drinking, horse racing, fighting, profane swearing and lewdness were so common as to excite no surprise. My employer himself was addicted to all these vices, and they were not considered disreputable. He has had a gambling party in his counting room, where I slept, all night! Sometimes he would take me as his partner." Of his achievements in still baser and more disgusting scenes of iniquity, he was very communicative to his young and guileless clerk, as also were certain young men of the place, who gloried in their shame. If the reader wonders he did not fall into these snares of the devil, so did Walton. He said he believed they were spread for his ruin, but "the accounts they gave of the *effects* of their wicked practices upon themselves made me afraid to venture upon that dangerous ground." The dread of such consequences—the fear of the impending penalty does not deter thousands of other young men from the commission of secret crime. Why did it deter him? Because a merciful God overruled the motive and made it effectual to his preservation from the paths of the destroyer. From profaneness and intemperance, too, he was equally preserved, though blasphemy daily filled his ears, and though he lived in the midst of bottles and barrels. Another circumstance exerted a favorable influence upon him. Much of his leisure time was passed in the society of refined and virtuous females, where decency of manners and purity of morals of course met with an approving smile, and where vice should ever meet the indignant rebuke which its meanness and vileness deserve. When it shall become a standing rule of virtuous and dignified society, to exclude from its privileges and honors the tainted in character, as well as the openly dissolute and abandoned, till the pressure of public reprobation shall have produced the sorrows of a genuine repentance then a most valuable point will be gained in our progress towards what so many have desired—a perfect community.

But so long as any class of men use the title of a *gentleman*, to cover the vices of a *profligate*, and the arrogant assumption is conceded by the better portion of society, so long will virtue be grieved, and vice be triumphant; so long will the dignity of the former be violated, and the assurance of the latter encouraged; so long will the power of motives to virtuous action be deplorably diminished, and the power of motives to criminal indulgence be fearfully increased.

With a grateful heart did Walton, in reviewing this perilous period of his life, say, after attributing all due influence to the subordinate causes, of which we have been speaking: "The GRAND CAUSE of my preservation from ruin was the secret, invisible hand of God, which kept me back, *when every possible bad influence that the world and the devil could exert, seemed to combine for my destruction.*" And this is one theme of gratitude, on which the ransomed in Heaven will dwell with ever new delight through all their future happy existence.

During his residence in Frankfort, he heard one sermon from a Methodist minister. He was now in his sixteenth year, and it was the first sermon he recollected ever to have heard! One expression in it seized on his memory: "*I don't want to see you go to hell.*" But it did not seem to grapple with his conscience. His mind was taken up with less important things. He resolved on cultivating as well an elegant style of conversation, as a taste for reading. To this end, he kept a little blank book, in which, from time to time he inserted a considerable number of appropriate words and phrases, to be used as the occasion should arise. This practice must have resulted from an ardent thirst for intellectual improvement, for so far from being encouraged in this very laudable work by his young friends and acquaintances, he was ridiculed by them, when the object of the book was ascertained. Little did our young student think that in the method of mental improvement which he adopted, he was repeating the plan which some of the most eminent minds have chosen as suited to their mode of action.*

The time had now arrived, when a change of place was to open a change of scene to the thoughtful and inquiring mind of the subject of this biography. His mother had removed to the vicinity of Winchester, where a daughter of her's was residing, and on visiting this sister, she expressed her wish that William would come to Winchester and reside. On inquiry, it was ascertained that employment would be found for him in the store of Mr. B——, a respectable merchant of Winchester, and an elder in the Presbyterian Church. An arrangement to that effect was concluded. He returned to Frankfort—settled all his affairs, and parted from his friends, who gave him up with a reluctance proportioned to the integrity of his character, the amiableness of his deportment, and the uniform dignity with which he had demeaned himself. Mutual tears were shed, mutual regrets were expressed, and with that undefinable feeling of sadness, which will cling to the soul, when taking leave of accustomed scenes, to pass even into new and more pleasant ones, he wended his way to the new field, which was opening before him. With what prospects he entered, and with what profit he occupied this field, remains to be seen.

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* That distinguished, but corrupt man, Richard Brinsley Sheridan, is said to have manufactured some of his keenest shafts of wit in the retirement of his study.

Moore's Life of Sheridan.

CHAPTER II.

His first convictions. He stifles them.

Mr. Walton, being now in the family of a Presbyterian Elder, went regularly to Church, an event of which he says: "It was something new and strange for *me* to be at Church; but I never received any solemn impression, until on the evening of the first of January, 1811, Dr. Hill read a discourse of Samuel Davies, on the text, '*This year thou shalt die.*' My attention was arrested by the striking considerations contained in that discourse, and several times during the reading of it, I *almost* resolved to begin immediately to seek salvation. And if at the close of the service, serious persons had been invited to remain for conversation and prayer, the probability is, that I should that night have been converted. But the assembly was dismissed, and I soon mingled with the society of those, who dissipated all my seriousness. The impression was entirely gone the next day." And so does the sinner dare to trifle with sacred things, resist the heavenly messenger that seeks admission into his heart, and welcome the unhallowed influences that come in from the world to extinguish the first germ of holy resolution. What multitudes from such a fatal moment have dated their final abandonment of God, and the irremediable loss of their deathless souls! Who can magnify the importance of seizing the present moment to secure the interests of eternity? Again the Spirit of God returned to the bosom of the rebel, and whispered, *this is the way walk in it*, but while he resolved he would be a Christian, the resolution disappeared, like the morning vapor, before the breath of temptation.

In a few days there was to be a ball. The fascination succeeded. He concluded to defer the consideration of his soul's concern until the ball was over. Here was seen the natural fruits of the dancing school, of which he was so fond, and where he had duly learned the art of spending money, of wasting time, belittling the dignity of human nature, and demoralizing the principles of the soul. But, what was more alarming than all this—his knowledge of this heathenish and contemptible art now thrust itself between his immortal soul and the imperative claims of the Holy Spirit. In reflecting on his conduct at the time, he was constrained to say, " *There* God might have justly given me up. But blessed be his name, He continued to strive with my obstinate heart." And yet he went on to sin, and to add insult to injury. He secretly played cards on the Sabbath in the counting room of his employer, not, it is true, with a keen and well enjoyed zest, but with slowness of assent before the act, many bitter reproaches of conscience while in the actual commission of it, and still more stinging reflections after the conclusion of it. The whole matter, indeed, cost him very dearly, especially in consideration of the expenditure of conscience, and afforded him a thorough illustration of the Bible principle, that " *The way of the transgressor is hard.*"

On the evening of that Sabbath, he strolled to the Methodist meeting, rather to pass away the evening than to obtain any spiritual benefit. Mr. Wall, an aged, local Methodist Preacher, occupied the pulpit. His venerable appearance, his simplicity of manner—his apparent singleness of purpose, and intense sincerity and earnestness of soul, while delivering his high message, arrested the attention of Walton. To arrest was to secure it, for he proceeded in a very tender and affecting strain of eloquence to depict the sorrows and the sufferings of the Lamb of God. He dwelt with considerable minuteness on the painful circumstances of that memorable scene, from which Heaven withdrew its cheerful light, at which Earth shook with terror, and Hell itself was moved from beneath amid the general agitation. He adverted to the cruel thorns that crowned that sacred head—to the mock sceptre with which the dignity of the King of Heaven was insulted—the mimic purple, which in derision of his imperial claims, was thrown around his body—to the spear that pierced that noble, generous heart, overflowing with love to a dying world; in short, to the cross—the WONDROUS CROSS, where Jesus hung, and bled, and died. *Christ crucified* was the theme of the veteran's solemn discourse and earnest appeals, and it became the power of God to the soul of at least one hearer. The truth flashed upon his conscience with an electric force and rapidity. His head dropped upon his breast, as if it had been transfixed by some mortal shaft. An arrow from the Spirit's bow was indeed quivering in his heart, and he burst forth into supplications for mercy, "*Lord, have mercy upon me, and pardon all that is past, and enable me to do better for the future.*"

Fearful that he should lose the awful impressions now concentrating on his mind, he *ran* from the Church to the counting room for the purpose of seeking solitude. He felt that matters of infinite moment were pending between him and his God—that a loud summons had been rung in his ear—that the Saviour was knocking at the door of his heart, and the Spirit urging duty on him with a power which to resist, might be to commit suicide on his own soul. He continued for a long time in a sitting posture, pleading with God for mercy. But the ear of Heaven seemed closed against his entreaties. He retired to bed, but not to rest. He now understood the meaning of the passage, "The wicked are like the troubled sea when it cannot rest;" and of that other in juxtaposition, "There is no peace, saith my God, to the wicked." Peace had fled his bosom. The law asserted its claims. He could not satisfy them. The law thundered its penalty. He could not endure it. It demanded a perfect righteousness. He could not, as he supposed, find such a thing in the universe. Conscience loaded him with reproaches. He felt they were just. The innumerable iniquities of his heart and life rose in dark array. His spirits sunk under the terrors of the spectacle. He continued praying on his bed, for he was afraid to go to sleep, lest he should awake in hell!

In the morning he entered the store as usual, but with a diseased and restless mind. How could he attend to the small concerns of this world, when eternal interests so imperatively demanded his attention? He leaned on the counter and prayed. As yet he was not brought to his knees. The pride of his heart scorned to bow thus low for the sake of receiving the gratuity of a pardon, even from Heaven's glorious King! By the following Sabbath, (after the lapse of a week,) he succeeded, on his return from divine service at night, in bringing his knees to the floor. His friend and companion had returned with him, and being in the same room, prevented him as usual from praying on the bed. While sitting on it, a violent struggle commenced in his mind. He tried to pray, but was not satisfied with his performance, feeling all the time that it was his duty to go on his knees, and pour out the sorrows of a broken heart at the foot of the cross. But his obstinacy prevailed, and well was it, that, like many an awakened sinner, he did not for a morsel then sell himself to the destroyer of souls. The next day Conscience swung its scorpion lash over his soul, yet irritated and aching with wounds, that had not even begun to heal. "Why," it seemed to cry, "*will* you be stricken any more? You will revolt more and more. The whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores." Was there no balm in Gilead? Was there no physician there? He besought the Lord to grant him repentance, and to enable him to resolve on a life of holiness and devotedness to his service. He seemed somewhat humbled, and felt a kind of peace, but was sensible that he was not sufficiently penitent for his opposition to the government of God. In adverting to his experience at this time, he says: "Among the first books I read, was 'The Garden of the Soul,' a Roman Catholic book, but I did not then know it. I began to read some of the duties of a Christian, which appeared to be opposed to my inclination. I saw, in some measure, the folly of attempting to continue in ignorance of my duty, in the presence of a heart searching God, but was tempted to do so, but do not recollect that I omitted any thing in consequence of this temptation." The next book, which fell in his way, was Hervey's Dialogues between Theron and Aspasio. With this he was much delighted. He became inspired with a kind of false love for some undefinable Being. In contemplating the picture of the love and sufferings of Jesus Christ, as drawn by Hervey's fervid pencil, he was enraptured; his affections were wrought up to a very intense degree of excitement, and he could pray with a fluency that seemed almost inexhaustible. He could with difficulty, however, begin to pray, until his mind caught the spirit of one of those glowing passages. All this time he was looking for some very striking demonstration of divine power in his conversion. On reaching that part of the book where Aspasio visits Theron to establish him in evangelical religion, he expected to experience an extraordinary change. By the most earnest and importunate supplications, he endeavored to constrain the Lord to convert him. For this purpose he would protract them to a great length, even till he was in danger of fainting from exhaustion. Rolling his eyes towards Heaven, in this expecting attitude he would passively wait for the blessing to descend. He had heard of persons continuing all night in prayer; he admired such a reach of devotional achievement, and almost determined to imitate it, especially as by so doing, he thought he should accomplish his object, but did not execute any resolution of this sort. About this time, (owing probably to the mental excitement he had undergone,) he was frequently seized in the night with the cramp, a thing to which he was by no means subject. He fancied it to be a token that he should rise and pray. Accordingly, he obeyed the intimation for a few nights, but at length his love of sleep prevailing over this artificial sense of duty, he preferred the' pleasures of undisturbed repose to the self denial of those vigils, which conscience, like a hard task-master, was enjoining upon him. The consequence of this first omission was, that the succeeding day was one of remorse and self-reproach. Many of its hours were already spent, before he could satisfy himself that he had repented. Relief came on the adoption of the resolution never again to disobey such a call, but the resolution itself had no more firmness than the gossamer thread. He did indeed, several times afterwards, arise in deep night, and spend a season in prayer, but more, as he confessed, to hush the clamors of conscience, than to indulge the overflowings of a devotional heart.

The season of sacramental communion in the Presbyterian Church was now approaching, a circumstance, which served to stimulate him to more diligent self-examination. If, through the grace of God, he was entitled to a seat at that sacred board, why should he not press forward to the enjoyment of his privilege? If, on the contrary, he was unworthy to be associated with the people of the Lord, the sooner he knew it, the better. He began to read on the subject, was fully convinced of his *duty* to profess Christ before the world, but for two or three weeks before the event, was variously agitated with alternate doubt, fear and shame. Perhaps, (the thought would occur to him,) he was a self-deceiver. Would it be becoming in so *young* a person to go forward? Would it not be better to *try* himself a little longer? Would he be likely to *hold out?* What would the world say? He longed to unbosom his feelings to his Pastor, but was afraid to do it. He resolved he would write to him, but his heart failed him. This omission was wrong. Such fears have often been the most dangerous snares to souls. Let the anxious and convicted sinner, by all means, seek the counsel of the Minister of Christ, or of some pious and judicious Christian, and tell his whole heart. To his mother alone did he at that time communicate his feelings, but from her he received no encouragement to obey the farewell command of his Lord and Master. He endeavored to muster resolution enough to submit his condition to his employer, Mr. B——, the elder, but his tongue would not do its office. Of the rules and regulations of the Church he was ignorant, not even knowing that he must be examined, to receive, (according to the custom of many Presbyterian Churches,) a *token* of admittance. 'I intended' said, he 'to go forward as the Episcopalians do.'

On the Sabbath when the communion was to be celebrated, he assisted the Elder in conveying the communion vessels to the sanctuary, and on the way made another unsuccessful attempt to unburthen his mind. On their return, gathering courage from despair, he made a last effort, and the first difficulty being overcome, he stated his exercises freely. They called on the Pastor, who investigated the reason of the hope that was in him, and by the proper authorities he was duly admitted to the privileges of the sacrament. Returning home from the examination, he prayed very frequently, and taking the Bible, read and meditated those passages, which dwell on the sufferings of Christ, until, as he thought, by a living faith he discerned Him, who died to save our souls from sin and hell. Still he did not, as he wished and expected, feel his heart warmed with that love, melted with that gratitude, or filled with that abhorrence of sin, which he thought must accompany right views of the Person and Character of the Son of God. But when, seated at the table of the Lord, he received the pledges of his dying love, a new scene seemed to open before him, while the boundless merits and the resplendent glory of the crucified Saviour were unfolded to his view.

The energies of the atonement, particularly in its relation to sin, and to the active duties of the believer in Jesus, seemed wonderful. And when and where, if not at the sacramental feast, should we expect with clearness and delight to contemplate the atonement in its sublime and diversified relations—to the perfections of Jehovah—to the works of His creation and providence—to His moral government—to His pure and holy law—to the everlasting purposes of God—to the Person and Offices of Christ—to the dispensations past and present—to the Church of God in Heaven, and the children of perdition in Hell—to the Resurrection of the dead, and the final Judgment? To them all, the atonement has relations of import too momentous to be disregarded by beings, whose everlasting interests are intertwined with these relations.

For a week after his participation in the sacrament of the supper, a pleasant tranquillity pervaded his mind, interrupted only by the anticipation, that, as a fair and cloudless day often precedes the agitation of the elements and the gathering of the storm, so the peace he enjoyed might provoke the adversary to raise a tumult in his soul. If his fears were not realized in all their extent, they proved to be not entirely without foundation. The Tempter would gladly have converted the bread of life into a destructive poison. Seizing, after his manner, on some of the stronger and more recondite truths of revelation, he endeavored to make them odious to the tender and susceptive mind of the young convert. Predestination and its cognate truths rather ministered perplexity than satisfaction. All this was perfectly natural, as well as coincident with that portion of his experience already narrated, which cannot fail to convince the thoughtful reader, that "every high thing, which exalteth itself against the knowledge of God," was not entirely cast down. Of God himself and his holy law, he at times had thoughts, which in the review filled him with exquisite pain. Such, in the yet inchoate state of his spiritual views, were the temptations which vexed him. Of the ways and means by which he obtained any relief, he himself shall speak:

"That which gave me the most speedy relief from these thoughts was, reflecting how many great and good men have testified that God's commandments are infinitely holy, just, and good, when at the same time they acknowledged themselves condemned by those laws. I then thought it must be the vileness of my own heart,* which excited these thoughts. It seems to me that I at several times had doubts as to the divine inspiration of the Scriptures, but several causes combined at different times to deliver me from this perplexity. And I have reason to praise the Lord, that at many times since, I have received additional and powerful evidences, which have been of much service to me."

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* Edward Payson sometimes called his heart "a compound of every thing that is bad." In one of his self-abasing views, he compares it to "the bottomless pit: out of it, as soon as the door, with which the Holy Spirit covers it, is opened by his absence, a thick, noisome smoke arises, with a tribe of hellish locusts, that devour the tender plants of grace, and bring on a darkness which may be felt." Again, if he "attempts to approach the throne of grace, whole floods of evil imaginations carry him away, so that he is fain to have recourse to unthought-of methods to get rid of them."—*Memoir*, p. 89.

It was ever a trait in Walton's inquisitive mind to be satisfied only with *reasons*. To resist error with the weapons of reason, and temptation with the weapons of grace, was with him a favorite way. Is is said of Pascal, that, "when good reasons were not given him, he would search for better, nor would he ever be satisfied, but by such as appeared to him to be well founded." Reasoning with temptation will not indeed alone avail to its overthrow, for the gentle voice of reason can scarcely be heard amid the storm of passion, but Grace itself will always act with more vigor when Reason is on its side. "All attempts to urge men forward," says the eloquent Robert Hall, "even in the right path, beyond the measure of their light, are impracticable in our situation, if they were lawful, and unlawful, if they were practicable. Augment their light, conciliate their affections, and they will follow of their own accord."

Almost simultaneously with the commencement of Walton's serious impressions, commenced his thoughts of aspiring to the sacred office and work of the ministry. "Being all my life," he says in his diary, "more acquainted with the Methodists than any other sect of religious people, I did not know that any person ever received a liberal education for the purpose." He entertained some indefinite notions about combining the preaching of the gospel with secular business, which he had then no intention of relinquishing. But as his mind became more charmed with spiritual things, his inclination for the mercantile business diminished. He therefore made a frank and honest communication of his views to Mr. P——, the gentleman with whom he had expected to enter into partnership, and assigned, as his reason for declining it, the great change in his religious sentiments. He expressly wished to be understood as not desiring to hear any more on the subject, and boldly threw himself on the Providence of God, awaiting its developements in unhesitating reliance on its wisdom and power. Nor was that reliance vain. The result of the course he adopted, was a full exemplification of the truth of the divine promises: 'In all thy ways acknowledge the Lord, and he shall direct thy paths.' 'Commit thy way unto the Lord. Trust also in him, and he shall bring it to pass.'

While in this expecting attitude, he was invited by Dr. Hill of Winchester, to his house, and there received from that gentleman *a proposal that he should be educated by the Presbytery of Winchester, with a view to the holy ministry!* This was a very agreeable surprise. To this proposal he of course gave his solemn consideration. In the mean time he consulted his mother, who at first opposed, but at length acquiesced in his views.

But how should he ever summon sufficient resolution to perform public ministerial duties, when oppressed with such diffidence? Scarcely had he courage to ask a blessing at meals, much less to conduct family worship. On various occasions, when visiting his friends, conscience pressed him sore to "take up his cross," as it is sometimes absurdly expressed; that is, to pray with them, (surely no cross to the *Christian.*) Fear too often prevailed against his resolution, until at length, visiting his mother previously to his final departure to the scene of his studies, he felt it unbecoming any longer to yield to a timidity, which would gain strength by indulgence. Night came, and with it great agitation. Should he be ashamed to confess Christ before the mother that bore him? He went out, and prayed earnestly that he might know what was his duty, and that he might receive strength to perform it. He returned still undecided, and at length resolved to retire without praying, when his sister asked him to lead in family worship! This removed every difficulty. He promptly engaged in singing and prayer, and succeeded beyond his expectation. He continued to discharge the duties of family worship while he remained at his mother's house, and the next week took a final leave of her.

The writer has adverted to these particulars of the diffidence of Walton, because that diffidence so strongly contrasts with the moral courage which he manifested in subsequent years, and in scenes of far more severe trial; because that indecision was afterwards exchanged for great decision of character. While the amiable qualities of his younger, continued to adorn his later years, the more defective traits of his earlier character were, during the progress of grace in his heart, succeeded by their opposites, thus contributing very essentially to his usefulness, as well as to the honors of superabounding grace.

About this time the Presbytery met at Martinsburg, where its sessions were attended by Walton, with all that interest which is felt by one in early life, expecting to engage in the same work with the honored ministers of the cross. He seized the opportunity presented by his sojourn in a respectable family, to converse faithfully and affectionately with the head of it: a duty, alas! too often neglected by ministers, students in divinity, and Christians, but which, when faithfully performed, not only carries with it its own rich reward, but not seldom eventuates in the conversion of those who are the objects of pious solicitude.* The faith and fidelity; the abundant prayers and indefatigable zeal of Harlan Page have been embalmed by my early and respected friend Mr. Hallock, in the pages of the American Tract Society. That most efficient principle of action—*individuality of effort for the salvation of individuals*—which was the secret of Page's success, was well illustrated through Walton's life. To this principle he added another—that of exciting others to like aggressive movements upon the ranks of the enemy. Though among the most modest and retiring of men, he did not fear the face of a fellow being, when charged with a message from God to his soul.

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* The editor has heard of some memorable cases of salvation, brought to the houses of individuals in Philadelphia, in former days, at the sessions of the General Assembly through the fidelity and zeal of their respected guests, members of the Assembly.

A Clergyman not long since called at the house of a friend in W——. Before leaving, he proposed prayer. Two young ladies were called down from the chamber. A few words were dropped into the ear of each, which were followed by prayer. One of the young ladies was awakened from her dream of sin by the Spirit of God setting home the truth, and brought to rejoice in the Lord Jesus Christ. The Clergyman did not know the happy results of his admonitions till many months after, as he lived some miles distant. "A word fitly spoken is like apples of gold in a net work of silver."

It was determined by the Presbytery that their young candidate should be sent to Hampden Sydney College, at Prince Edward, there to engage in studies suitable to his present advancement in knowledge. Accordingly, in the autumn of 1811, he repaired to that institution, with a firm resolution, as well to cultivate the graces of Christian living, as to seek attainments in human learning. That a successful progress may be made in both; that the eminence of the scholar, and the pre-eminence of the Christian may be combined in the same individual, was happily illustrated in such men as Leighton, Baxter, Taylor, Howe, Boerhaave, Halyburton, Edwards, Mather, Martyn, and a host of others, who seemed to love the maxim of Luther, "*bene orasse, bene studuisse*,"* or that of higher authority and deeper import, "THE KNOWLEDGE OF THE HOLY IS UNDERSTANDING." Prov. ix. 10.

Speaking of the state of his mind at Prince Edward, he says: "I have been enabled to pray, (apparently) more devoutly than ever before—have made a very regular attendance on that duty." But change of place did not produce exemption from temptation. He was much troubled with "proud and rebellious thoughts." Against these he contended, like the Christian Pilgrim with Apollyon, and like him, through grace helping, gained the victory, though in much tribulation.

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* "To pray well is to study well."

Under date of Dec. 24, 1811, he says: "For a few days past I have been considerably relieved; have prayed heartily to be delivered, and to be enabled to love this blessed Being, against whom my corrupt heart rose; have been more desirous lately than usual of living spiritually minded, and to be enabled to set my affections *supremely* on God; have been at several prayer meetings here, at some of which have enjoyed myself a good deal, and am in hopes derived some advantage from them. But I am exceedingly diffident, expecting to be called on every time, keeps me out of order, and prevents my deriving that advantage, which I am persuaded I should otherwise have; but what is most to be regretted of all is, that it renders me unable to pray with fervor and sincerity, as I am so much embarrassed, that it causes me to tremble considerably, and in some measure to lose my recollection."

Many young Christians have felt this. There is no better remedy than *earnest and importunate secret prayer with reference to this difficulty.* This has stopped the mouths of lions, and quenched the violence of that *fear* 'which bringeth a snare,' and destroys the pleasure of the social prayer meeting. Many a formidable difficulty rises before the mind of the humble aspirant towards the sacred office, but He who called Moses from his retirement in Midian, where he fed his father's flocks, to assume the chief magistracy of his people, 'will be with thy mouth and teach thee what thou shalt say,' Oh trembling brother, if thou art 'not eloquent, but slow of speech and of a slow tongue.'

Such was William C. Walton by nature, but God made him a very useful man. Heaven has already received some of the jewels of his ministry. Others, we trust, are preparing to shine forth as the sun in the kingdom of their

Father. Perhaps though dead, he may still speak to the living through the bright example of his holy life, and the tender recollection of his unwearied labors for those, who will see his face and hear his voice no more!

CHAPTER III.

His youthful diary.

THUS far we have given a consecutive sketch of the prominent features of the early character, and the facts of the early life of Mr. Walton, but to those who love religious biography, it is both pleasant and profitable to enter into the bosom secrets of a mind that is in the daily habit of holding high converse with its Author and Redeemer. We wish to become more intimately acquainted with the thoughts of the pious; to participate in their exercises; to rejoice in their joy; to sympathize with their sorrow; in fine, to tread with them the path of their pilgrimage, while as our own Christian poet has said,

"Alternate sunshine, bitter tears"

illumine or sadden the scene. Into the temple of the soul we desire to enter, and not satisfied with a view of the outer court, we would penetrate into its most holy recess, and there upon the altar of the broken heart, contemplate the sacrifice, which sends its sweet savor up to God. In a private journal kept by Walton at the age of eighteen he thus writes:

"*Sabbath-day, Dec.* 29th, 1811.—Upon a review of my past life, I can see nothing but a scene of rebellion and opposition to God, (sad marks of a depraved and corrupted heart!) being sensible that my remaining corruptions are painful, (though not enough so,) such as inability to love God and Christ, to meditate on heavenly things with delight. I have not those heart affecting, transforming, and humbling views of Christ that I would wish to have; in fact at times when I am reading of affectionate devotion, my corruptions are excited, in opposition to my rational desire to live a life of holiness. If I know my own heart, I believe that holiness with the rest of the doctrines of Christianity is calculated to make us happy both now and forever. I cannot place my dependence and faith in Christ nor plead for blessings for his sake, as I would wish, although my dependence is on free grace and mercy, for I am sensible that I can do nothing which would give me a title to the favor of God. Sometimes I have such views of the difficulties of living a holy life, that they almost discourage me, until I can exercise faith in God, (although it is weak) hoping he will in due time enable me to exercise that faith on Christ which works by love and purifies the heart; and many other corruptions such as envy, pride, etc.—all of which render me very weak: my resolutions I have hitherto made have proved also very weak. Therefore hoping that God will strengthen me with blessings suited to my wants, and build me up in the most holy faith, I shall enter into some resolutions respecting my future conduct, to which, as far as they are agreeable to His will, I trust that He will enable me to conform."

REMEMBER TO READ THESE RESOLUTIONS OVER ONCE A WEEK.

1. "Let me endeavor to raise my first thoughts in the morning to God and that they may be devout and thankful.
2. To rise early and pay my morning devotions to God, beg his assistance in the intended business of the day.
3. To set myself to read the scriptures every morning and evening, and to endeavor to grow in the knowledge of the same; also every morning to endeavor to meditate on spiritual things, then and at other times to be examining into the state of my soul, whether I grow in grace and have an interest in Christ or not.

4. After private devotions in the evening, when going to bed, to ask myself wherein I could possibly, in any respect, have done better; how I have improved my time; how innocence has been secured, and duties discharged.

5. Never to trifle with a book with which I have no present concern. In applying myself to any book, let me first recollect what I may learn by it, and then beg suitable assistance from God, and let me continually endeavor to make all my studies subservient to practical, religious and ministerial usefulness.

6. To be very careful in the employment of my time, and never to incur unnecessary expenses.

7. Let me endeavor to render myself agreeable and useful to all about me, by a tender, compassionate, friendly behavior, avoiding all trifling stories, foolish jesting and idle chat, (that is unnecessary,) also to endeavor never to speak ill of any person, unless some particular good call for it.

8. To be strictly temperate at meals, to endeavor to see the hand of the Lord in all my comforts, and to exercise gratitude for the same.

9. To endeavor to lift up my heart often to God in the intervals of secret worship, repeating those petitions, which are of the greatest importance.

10. To endeavor to guard against pride and vain glory, remembering how unworthy my past sins have rendered me of the esteem of any good person, much more of God.

11. Never to do any thing out of revenge.

12. Never to speak in narration any thing but the pure and simple verity.

13. Never to speak any thing that is ridiculous or matter of laughter on the Lord's day.

14. Never to give over, nor in the least to slacken my fight with my corruptions, however unsuccessful I may be.

15. Never to laugh at the faults, follies, and infirmities of others.

16. To keep a catalogue of the particular mercies I may receive, of the sins and infirmities into which I may fall.

The above rules, with some alterations, are taken from those of Doddridge and Edwards."

Let the reader not lightly pass them over, though not strictly original, but like our departed friend, ponder them, and appropriate them to *himself*. Reader, are they not *suited* to thy case?

The following record seems to have been made on the evening of the same Sabbath:

"*Sabbath-day, Dec.* 29th, 1811.—I have cause for deep humiliation before God for the sins of this day, especially while at social prayer, so much vain glory and insincerity; was considerably affected, but it did not arise from repentance and sorrow for sin: in fact I am not confident what was the cause, but it started tears from my eyes. This also was an occasion of sin. I hope to be enabled and shall endeavor in future to pray at social meetings with more sincerity, and be more solicitous to find acceptance with God than to please man, but my diffidence and corruptions are very disagreeable."

"*Monday, Dec.* 30*th, at night.*—This evening prayed in Mr. Hoge's family; but Oh the coldness, the insincerity of my heart. Oh for a new creation unto holiness, and the shedding abroad of Christ's love in my soul, that I might be enabled to serve him in the beauty of holiness. Gracious Lord! my corruptions are great, but the work is thine. Oh grant that thy grace may be sufficient for me. I think I can discover my need of Divine assistance more plainly than usual."

"*Sabbath evening, Jan.* 5*th*, 1812.—I find that my resolutions are as weak as water; without the assistance of God, I cannot lift up my soul to Him with that gratitude which his mercies deserve; in fact, I have not a deep sense of the greatness of his mercy. I find it difficult to exercise self-denial. I also discover so much corruption and sinfulness in myself, (though I am not sufficiently sensible of it,) and my faith being weak at best, that it sometimes almost forsakes me, I cannot view in a proper light that fulness which is in Christ. Our praying society met this evening. I officiated, but my corruptions and diffidence combined to render me unable to pray with that fixedness of devotion that I ought. Oh for the invigorating and renewing influences of the Holy Spirit to enable me to offer to my God a more acceptable service through Jesus Christ. I think I have discovered more beauty in the Old Testament through the week past than heretofore, and trust that the Lord will enlighten my mind to understand the scriptures, and make them sweet to my soul."

"*Sabbath evening, Jan.* 19*th.*—What account shall I give of myself? When corrupt as I am, I discover so many sins and imperfections, how must I appear in the sight of God, and yet how little humbled! My heart is so insensible, so cold, so ungrateful, notwithstanding the *distinguishing* goodness of God to me! Our society met this evening—my endeavoring to prepare for officiating, together with my diffidence put me out of order; it seems that I cannot humbly rely on the assistance of God. Oh for the influences of the Spirit of grace, to enable me to exercise proper affections towards my God and Redeemer and to worship Him in Spirit and truth—to be enabled sensibly to realize my dependence on Christ and to approach the Father, relying on his merits alone. I was not called on this evening to pray. I think I plainly see that without the sanctifying and invigorating influences of the Holy Spirit, all my resolutions and attempts to live a holy life, are vain."

"*Sabbath evening, Jan.* 26*th.*—I think I have a greater desire than usual of being sanctified and enabled to live near the Lord, of being enabled to see the goodness of the Lord to me, and my unworthiness, and to exercise gratitude. Oh my pride, my corruptions and my weakness, how unable am I to do any thing meritorious; even my prayers in the society, and in the family are dreadfully corrupt; when I have a tolerable flow of words, this is an occasion of sin. Spiritual pride is excited and my diffidence, inexperience, and want of love and fear of God and warm affections towards him, render me very unable to perform this duty aright."

"*Sabbath evening, Feb.* 2*d.*—No material change has taken place this past week; still is my heart ungrateful, my affections cold, notwithstanding all the multiplied instances of the goodness of God to me. Oh, how hard it is for me to keep my heart in a proper frame throughout the day; when engaged at my studies, I am surrounded with temptations, and do sensibly feel that without the grace of God I shall never be enabled to live spiritually minded, without which there is neither life nor real peace.

But I trust that I shall not despair, though the Lord may delay long, as it is his free mercy alone which I plead. I think I can discover that my diffidence is wearing off in some measure, as I was not so much intimidated this evening while praying in the society, as commonly—but believe there was not much alteration as it respects my heart's engagedness in worship. Oh, when shall I experience the love of Christ shed abroad in my heart."

"*Sabbath evening*, *Feb. 9th.*—On Friday morning last at about 4 o'clock, we experienced the shock of an earthquake so violent, that the shaking of the house and beds awoke and alarmed me so much that I rose hastily and ran down stairs—looked up to the heavens—the thought of one day seeing my Saviour come in the clouds immediately occurred to me. I scarcely knew my own feelings. I thought that if I should really see Him coming, that the idea of being separated from Him would be insupportable; yet felt and do feel so much unworthiness that it seems impossible for me to apply his promises to myself and rest upon them. I cannot come to God pleading and relying unreservedly on his atoning blood for pardon and acceptance, though I plead nothing but the free mercy of God, and to be enabled to come in this way. I do not perfectly know my own feelings concerning the matter. I think to-day I felt my inability to believe unreservedly in Christ, and to come in this way more sensibly than ever before, while reading Boston's Four-fold State. I feel my weakness more than my unworthiness. Oh pride, wilt thou never forsake me? What have I to be proud of? But alas! my past sins and present imperfections are or should be sufficient to humble me; but my heart seems insensible, so little delighting in devotion, so cold and ungrateful towards my God and Saviour, and so little concerned with the great interests of eternity. But I endeavor to put my trust in the promises of God, and to wait for the assistance of his grace. Dr. Hoge preached an excellent sermon to-day, and this evening in the society made some very edifying and comforting reflections, and I never saw any man pray equal to him. Oh happy man! he appears to possess the most meekness of any man I ever saw. There was one reflection particularly which appeared to comfort me. It was this: 'If any person really wishes to go to Heaven, and makes use of proper means to get there, we have reason to believe that the mercy of God will be sufficient for him.' "

" *Sabbath evening*, *Feb.* 16*th*.—I think I have lately had a clearer view of the hardness of my heart and my inability to do anything to divine acceptance, and of my absolute dependence on grace to sanctify my nature, to give me a tender heart, heavenly affections, and to preserve me from final impenitency, than usual. My heart seems so surprisingly insensible and cold towards my Almighty Benefactor, so destitute of heavenly affections, so unable to meditate profitably, to realize eternal things; have not as yet been favored with any uncommon views of the fulness of Christ, and am so unable to apply his merits to myself and place all dependence on them; in short, I am completely dependent on the free grace of God to make me a Christian indeed."

" *Sabbath evening*, *Feb.* 23*d*, 1812.—In reading Boston's Four-fold State I have been led to doubt whether or not I have ever experienced a saving change; the hardness and ingratitude of my heart, ignorance of God, of the fulness that is in Jesus Christ, and of my guilt, all these things serve to disquiet me, (though I seem to be strangely inattentive and unimpressed with the vast concerns of eternity.) Though at times the difficulties that lie in the way of becoming a real Christian appear formidable when I feel my inability to do any thing good, yet I endeavor to commit my soul to the Lord, and to wait in the use of appointed means for the accomplishment of his promises to me."

" *Tuesday*, *March* 24*th*.—In reading a treatise of Scott's concerning the nature of repentance, regeneration, &c. my mind was considerably relieved of those disquieting doubts and fears about my spiritual state. The principal cause of my remaining doubts are, the scanty views I have of the odiousness of sin; little hatred of it and little love of holiness; and I fear that I have not sufficiently seen my need of Christ, nor the excellence of his character, and that he is not sufficiently precious to me, and it seems so difficult for me to rely as entirely as I ought on him for salvation and acceptance. On Sunday evening last I had an awful view of the danger of unconverted sinners, and feel very solicitous to be guided in the path of salvation, to be preserved from deceiving myself and from being hardened."

By thus consulting the simple record of his early experience, we shall be better able, when brought to the conclusion of his earthly career, to compare the slender attainments of the babe in Christ, with the abundant acquisitions and finished character of him, who has 'come unto the measure of the stature of the fulness of Christ,' and thus proved that 'the path of the just is as the shining light, that shineth more and more unto the perfect day.'

Sabbath evening, May 31.—Last Wednesday week, I went to Mr. L——'s. Nearly all the time that I was there, they had company. Much levity indeed was in all the conversation of this company. They were very wealthy. Such company was very unfavorable to me, whose disposition is naturally so proud. It really seemed as if I was more solicitous to make a good *appearance* before them, (especially to appear *smart*,) than to please God, or seek pleasure in Him. Notwithstanding my aggravated transgressions, through the mercy of God I arrived safe home on Thursday last. My affections have been very cold at times since, and I hope that it will teach me in future to keep a strict watch over my heart, go where I may, for it is only acting cruelly to myself to neglect it."

The resolution of the Psalmist is too little heeded by Christians, 'I will take heed to my ways, that I sin not with my *tongue*. I will keep my mouth with a *bridle*, while the wicked is before me.' The precept should never be forgotten to 'walk in wisdom towards them that are *without*.'

" *Sabbath, June 28th*.—Fruit being plenty, I have several times lately indulged myself too much in eating it, and thereby my mind has been perplexed. I am more and more convinced that my own reason and resolution are altogether insufficient to resist temptation, and without the aid of the Divine Spirit to qualify me for the duties of life, for the ministry, I am undone. I have so many temptations, and I fall into so many sins, that I fear I shall bring injury to the cause of religion." The time of the Christian pilgrims, sojourn must indeed be 'passed in fear,' and 'whether he eats or drinks, or whatever he doeth, he shall do all to the glory of God.'

"*Sabbath July* 19*th*.—Last Sabbath week, I had not prepared for our praying society, but while I was praying, my affections became excited to as great a degree as they ever were on a sacramental occasion. At first I gave way to them a little, but they soon became so violent, that when I wished to restrain them, I could not do it. I cannot but hope it was of some advantage to me, although I believe they were not produced by a deep sense of sin, or great love to God, but for some time before, I had been cold and insensible, and that evening had been out at prayer in the woods, and was there somewhat affected by reflecting on my coldness, my sins, and the little degree of vital religion that I seemed to possess, which I hoped stirred me up a little. But notwithstanding the height of my affections while at prayer, my heart was surprisingly disengaged, as is usually the case with me when I pray in public."

It has doubtless been seen that the experience here recorded, is that of a young Christian, whose heart needed yet to be 'established with grace,' whose christian character was indeed in the *forming* state.

"*Sabbath, Aug*. 2.—Last Thursday I observed the Fast appointed by the General Assembly. It was the first time I ever fasted on a day appointed by myself or the Church, but I have sometimes denied myself the ordinary meals. However, such is the advantage that I think I derive from these exercises, especially self-examination, that I intend with divine assistance to observe these duties in future, at least once in two months. Rebellious and proud thoughts very seldom arise in my heart now, when I read or think of the humility of Christ, and his character while on earth, but I hope I begin to see more of his excellency, and that my soul has generally been in a better frame for a short time past, than ever before for the same length of time."

"*Sabbath, Aug*. 23, 1812.—Last Sabbath I received the sacrament at Briery. I had a comforting view of the free mercies of God in Christ, and thought at one time I felt the love of Christ constraining me to forsake sin; but have never felt so deep a sense of my guilt, and of the exceeding sinfulness of sin as I wish to feel. I am still surrounded by temptations, and it seems as if my resolutions were of no account whatever." He alludes to the fact of the abundance of fruit that year, his own fondness for it, and the danger to which he was exposed of exceeding the bounds of moderation. Upon this subject he seems to have been very sensitive.

"*Nov.* 1.—While I was on a visit to my brother's, a considerable part of the time my mind was in an uncomfortable state; I was remiss, and temptations assailed me almost continually. My sins and short-comings were numerous, but when the day arrived for the administration of the sacrament at Richmond, I felt in a considerable degree my weakness, unworthiness, and dependence on divine grace, and I trust it was a profitable communion to me, and also that at Goochland. Blessed be God, I trust he has not forsaken me. I feel now somewhat quickened, and enjoy a more comfortable hope of an interest in Christ than ever I have before."

The preceding extracts will afford the reader some idea of the general state of our friend's mind in this early period of his religious experience. He seems to have toiled along amid many doubts and fears, yet still resolved to press toward the heavenly mark; and without much assistance from Christian friends, or much new light poured into his mind, to have been silently preparing for future usefulness. Occasionally too, he endeavored to do good to those around him. Under date Jan. 17, 1813, he speaks of a "society formed for the education of the blacks," at which he exhorted, though embarrassed by the presence of the whites. It was very natural for him to take so exalted and impressive a theme, as that in the twenty-seventh chapter of Matthew, in reference to which, he says that he "expatiated on the sufferings of Christ, *which was the subject that first roused* *my attention to religion,*" adding with solemn emphasis, "IT IS DIFFICULT TO FEEL THE WORTH OF THE SOUL."

The following week, in company with two friends, he attended a meeting at Buffalo meeting house, where there was some special attention to religion. About twenty-five had professed to be converted. "All three of us exhorted, but I think I was a little imprudent to attempt it before such a large audience, some well informed even, when I was not prepared. I hope, however, I have been much benefitted by going up. My desires for a revival of religion have considerably increased. I think I exercised faith in prayer for it, if I ever did before."

"*March* 23.—Several days ago I was greatly troubled with vain and sinful thoughts, even in time of worship. This continued about two or three days, until one evening I prayed earnestly to be delivered from them, and to be enabled to meditate to advantage. In a short time, I felt a sensible deliverance and change. My mind became more fixed and composed, and I have since enjoyed more liberty in prayer. Since I embraced religion, my mind has been often much harrassed and perplexed about *eating*. Not long since, this was the case, and my affections appeared to be in too great a degree placed on the enjoyments of the world, but I trust I have been in some degree delivered from this evil."

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This thought is worthy of serious consideration. There is, even in the Church, less of this subjugation of the appetite than may be supposed. If some good men do not "live to eat," they eat more than is necessary to live in comfort, health and usefulness.* Perhaps the strong expression that

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* The celebrated epigram, composed by Doddridge, and praised by Johnson, will here occur to the mind of the reader:

"most men dig their graves with their teeth," has in it more of truth, and less of hyperbole than is imagined. How many men have clouded their intellect, debilitated their energies, impaired their spirituality, and abridged their usefulness by too free indulgence in the pleasures of the table! If Walton's temptation arose from this quarter, it was met with promptitude and resisted with success, for during all my acquaintance with him, he seemed peculiarly abstemious, and disliked to be subjected to the inflictions of that politeness, which is continully urging you to "take a little more." *

"*Saturday evening, April* 23.—I have this day paid considerable attention to self-examination, during the course of which sometimes, very uncomfortable doubts would arise, which proceeded, I believe, principally from the scantiness of my views of the evil and desert of sin; of the sincerity and depth of my repentance. * * I think I do feel a desire to be delivered from all sin, and be devoted unreservedly to Him, who died for me. Just before I commenced writing this, I felt, and do still feel as if I should have taken great pleasure to be with Christ as his Apostles were, and hear him converse, notwithstanding his destitute situation."

"*June* 13.—While on my visit to Winchester, I was in an almost continual conflict with temptation. Never, that I know of, had I to struggle so much against pride and vanity. There were many things calculated to excite the emotions in a corrupt heart, and I yielded too much to them. How did the company and the business I had to perform unfit me for devotion, and banish at times the

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"Live while you live," the epicure would say,
"And seize the pleasures of the present day."
"Live while you live," the sacred preacher cries,
"And GIVE TO GOD each moment as it flies."
"Lord, in my view let both united be,
I live in pleasure, when I LIVE TO THEE."

* A worthy clergyman in the Presbyterian Church, settled for a quarter of a century among a polite and hospitable people, when pressed to partake of the luxuries of the *desert*, would always reply, "No, I thank you, I have *dined*."

thoughts of God and religion from my mind! How astonishing is the mercy of God, that he has not entirely left me to perish in my sins! But thanks be to his name, that I have reason to believe He is still with me, for on my return, I was powerfully tempted several times to unchastity,* but he in his infinite mercy enabled me to overcome these temptations, after discovering to me that had I been left to myself, I should have been overcome." * *

"I fear I have lately been making too much provision for the flesh to fulfil the lusts thereof; that I have not observed that *economy*, which a person in my situation should do, and that this will make a bad impression on the minds of some of my Christian acquaintances. Alas! I have been too vain of my external appearance; may God in His infinite mercy give me grace to direct me how to act, and a heart to act as becomes a disciple of Jesus Christ." Who would not reiterate this prayer for himself?

"*July* 10.—Not long since, I learned that my first attempt to exhort had been blessed to the awakening of one or two. One has already obtained a good hope, and the other is in a very good way.† They were Mr. D——'s daughters, one of whom gave me this account. She said that she had danced part of the way, as she was going to Mr. Baker's, where the society was held, and was as careless as any person ever was. Oh that I could feel thankful to God, for this instance of his goodness to me! I certainly do not feel as I ought my absolute dependence on the blessing of God to enable me to do any good. The subject on which I spoke was the sufferings of Christ, which was blessed to the awakening of my poor soul."

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* More weighty than gold are the following words of a profound thinker, and a fearless writer: "When a temptation of lust assaults thee, do not resist it by heaping up arguments against it, and disputing with it, considering its offers and its danger, but *fly from it*, that is, think not at all of it, lay aside all consideration concerning it, and turn away from it by any severe and laudable thoughts of business. St. *Hierom* very wittily reproves the Gentile superstition, which pictured the virgin deities armed with a shield and lance, as if chastity could not be defended without war and direct contention. No, *this* enemy is to be treated otherwise. If you hear it speak, though but to dispute with it, it ruins you; and the very arguments you go about to answer, leave a relish upon the tongue. A man may be burned if he goes near the fire, though but to quench his house; and by handling pitch, though but to draw it from your clothes, you defile your fingers."—*Taylor's Holy Living*.

† This style of speaking in reference to the sinner in a state of conviction was in Walton's maturer years and more extensive experience, corrected. In the revival at Pittsfield, in 1821, among many judicious and weighty things, Rev. Mr. Nettleton said: "Christians often tell sinners to 'wait God's time.' Now what do you mean by this? Do you mean that God is not ready? What! would you say this, when God says '*all* things *are* ready?' If you mean that God is not ready now, then tell me when He will be ready. Tell the sinner, if you undertake to administer consolation to him, when God's time is, if it is not *now*. Be careful how you interpose between the Spirit of God and the heart of the sinner. Never tell him to be patient, to wait God's time, unless you can tell when that time is. It will certainly never come, so long as the sinner remains in his sins, and yet you tell him to be *patient*—in what?

"*July* 24.—Last Saturday I went up to Blue Stone Meeting House, in Mecklenburg, where there was to be a sacrament on the next day. The evening on which I arrived in the neighborhood, I exhorted; felt no intimidation after commencing, and spoke with considerable freedom and ease. After I was done, an aged Christian, 91 years of age, came to me deeply affected, and blessed me, which seemed to me like a patriarchal blessing. The next morning I was very much engaged in prayer; shed tears freely; went to the Church. No Minister except Mr. Curry, though Mr. S. D. Hoge was expected; after rising from the table, Mr. Curry requested me to exhort, and for the first time in my life I ascended the pulpit! There was a large audience, many of whom were among the most wealthy, respectable, and enlightened people in the county. I felt not the least intimidated, spoke with greater ease than I ever did before in my life, was uncommonly animated, and words and ideas seemed to flow without any difficulty. I am persuaded that I received assistance from above, and have endeavored to give the glory to God, and since then I have felt more grateful to God than I believe I ever did before. The people, who before had been talking in a very unbecoming manner, now seemed all attention, my address was very unexpected, and the attention of the people was excited considerably. I hope I did, with the blessing of God, some good, both by speaking, and by my example to the young people, (of whom there were many)

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in his sins? Yes, and he may be *patient* till he dies, and God's time will never come, and certainly not in hell. You encourage him in his sins. Sinners are told that 'if God has begun a good work in their souls, he will carry it on.' Now I would ask you how you know this? How do you know He has begun a good work in the sinner, when he is in a state of impenitence and rebellion against God?" And with many other words of wisdom did he exhort the people on that solemn night.

for I believe I was the only young person who communed. Both before and afterwards, I received many marks of esteem and friendship from the people, and was requested to go up there again, but could not promise."

"*Sabbath evening*, *Aug*. 30.—For two or three days past I have felt at times very insensible; have endeavored to pray in this state of mind; but it would be some time before I could get engaged; could find no enlargement, no access to God; but after continuing at prayer for some time, my heart would be touched, and the conclusion would be quite encouraging; would end in tears. But I have deserved to be abandoned by the Holy Spirit. My prayers in the family are too formal. I can scarcely ever feel as I ought. I know it is a privilege that I am permitted to pray in the family; but alas! it still appears to be a cross, though not as much so as formerly. Oh when will God quicken my lifeless soul!"

"*Monday morning*, *Sept*. 14.—Well, the four days' meeting is over, and I believe on the whole it has been profitable to me; but should God enter into judgment with me for my sins and short-comings, I must perish. The pride of my heart is great, and I have a great propensity to desire the applause of my fellow creatures. But it affords me satisfaction to feel a disposition to resist this pride and vain glory. When I seriously reflect, I see that I am an unworthy creature, and that I am indebted to God for all that I am and have. But how violently am I tempted sometimes.

"I am also troubled very much with spiritual pride—wishing others to think me very pious; often have I tried to shed tears when I was not much affected; partly because it is agreeable to me when I see others affected, and partly that others might see that I was affected; my corruptions are many and strong, but I think I sincerely desire to be delivered from them, they cause me so much uneasiness."

"*Sept*. 23.—When called on to pray in public, I find in me too great a solicitude to make *handsome* prayers, and not much to have my heart engaged as it ought to be, but reflecting on this afterwards, causes me much pain and sorrow. Nothing but divine grace can deliver me from my pride, vanity, and love of the applause of the world, and enable me to exhort and preach with a single eye, to his glory, and the good of souls."

Mr. Walton had for some time been visiting in the State of North Carolina, where many of the meetings above mentioned were held, with so much comfort to himself and profit to those who heard him. The influence of the visit upon his mind seems, in some respects, to have been salutary, and he resolved on his return to Virginia, to devote himself with a more assiduous zeal to the cause of his Master. But adverse influences affected him. He complains of having become more worldly than usual, and of having indulged in levity. On a particular occasion, at Hampden Sydney, after attending family worship, he fancied he had made an excellent prayer, being uncommonly fluent, but afterwards confessed and lamented, that his heart was far from being engaged as it should have been. Dr. H. remarked to him there was something unnatural in his manner, and gave him some friendly advice. By this fidelity on the part of his instructor, his spiritual pride, to use his own language, "was truly mortified. It was however, an advantage to me. He also took up the idea, that I thought myself more of a clergyman than I ought, after my return from North Carolina." These things, with others, were mentioned as faults in a letter written by Dr. H. to Mr. H. of Winchester, who with Christian faithfulness showed Walton the letter. "Never," says he, "I believe, was I more mortified; I look upon it as a just punishment for my intellectual and spiritual pride, which I indulged too much while in North Carolina. But these sinful emotions were a source of much pain to me." To correct some mistakes into which Dr. H. had fallen, Mr. W. says, "I took the liberty of answering his letter in a manner, which will, I hope, regain that esteem, which I had in some degree lost." This occurrence seems to have been the means of developing that simplicity of character, and frankness of disposition, which ever distinguished my lamented friend. He was fully convinced, that the very flattering marks of regard bestowed on him while in Carolina, by injudicious admirers, did him injury; especially, when among those admirers not the least dangerous were some of the gentler sex; whose natural enthusiasm of character is easily awakened by the spectacle of devoted youthful piety, combined with promising talent, amenity of temper, and activity of zeal. Who that knew the gentle, the lovely, the heavenly minded SUMMERFIELD, could wonder at the triumphs of his sacred eloquence over tender and susceptible hearts? Who, I may add, could *cease* to wonder at the apparent imperviousness of that extraordinary youth to the influence of flattery? Yet if the eye could have read the private journal of his soul, it might have found there conflicts and confessions, like those of other men, who have lived near to God, and the nearer they lived to Him, the more keenly detected the minutest deficiencies of their hearts.

Returning from Winchester, Mr. Walton met with an incident, which had nearly deprived him of life. Descending a hill beyond Hand's Ferry, the horse he was driving being suddenly frightened, ran furiously down the descent, and as there was a deep rut on one side of the road, and a clump of trees on the other, his fate seemed suspended, as it were, between this Scylla and Charybdis—instant destruction on one side or the other seeming certain. With the calmness of a Christian he made up his mind to die. After the carriage had been whirled about a hundred yards, the left wheel was precipitated into the rut, dashing him to the ground, and snapping asunder the axletree, as if it had been of the texture of a tender reed, while the disengaged wheel ran over his back and head, and would have completed the work of destruction, had not those parts of his body providentially escaped the stroke of the axletree, and the fury of the horse's feet. His head was somewhat injured, but his arm was cut in several places, besides being severely bruised, and some of his ribs nearly broken. "How I escaped," says he, "I am utterly at a loss to know, without believing that those everlasting arms which uphold the universe, and direct and control all events, protected me. I am astonished that I was not mangled and bruised, yea, killed on the spot. But thanks be to God, who has lengthened out my space for making my calling and election sure. I have since felt sensibly that I am not my own, and been more disposed to devote myself unreservedly to the service of God than ever before. I have seen clearly the vanity of every thing under the sun, the absolute necessity of being always prepared to meet my God in Judgment. May He sanctify this, and all the dispensations of his Providence to me."

Of his views and feelings in the midst of this danger, and at a moment when thought takes the swiftness of the lightning, we may learn from himself: "I despaired of life; I felt very little alarmed, and I have a comfortable hope, that had I been killed, I should now have been rejoicing with saints and angels in Heaven. Thanks be to God for what He has done for my poor guilty soul!"

Few persons probably are accustomed to remember, and still fewer to remember with gratitude, their numerous and narrow escapes from impending death.* Safety excites no emotion, except when in the vicinity of known danger.

The next record we have of personal feelings or passing events, is dated

"*Feb.* 20, 1814.—Not long since I began to doubt the reality of all my former experience, which gave me considerable uneasiness; but in my most gloomy moments I retained some hope, which afforded me comfort. Yesterday evening, after having prayed in Capt. P——'s family, I walked out. I thought on my insincerity, and had such a sense of guilt, that I really had some apprehension that I should be struck dead; perhaps it was one of the best worded prayers that I ever pronounced, but I did not feel the force of my own requests as I ought; it appeared more like mockery than prayer. My only hope is in the mercy of God through Christ."

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* Bishop Kemp, of Baltimore, was killed in consequence of the overturning of the stage at the only spot between New Castle and Frenchtown, where such a thing could with any probability have happened. The driver was said to be intoxicated.

"*July* 10.—Last evening I witnessed a scene which has made a deep impression on my mind. Mrs. F—— had been in a consumptive way for a long time; she had also been seeking religion for nearly a year, but had not been very earnestly engaged until within a few weeks past. Mr. B—— and I visited her, conversed and prayed with her almost every evening; and I have reason to believe that God blessed these means to her salvation. She was for several days, after I first saw her, in much distress. Last Wednesday evening week, she thought she was about to die. She prayed all night, and until the next day about 10 o'clock, when she experienced a blessed change. She rejoiced with joy unspeakable. She sent for Mr. B—— and myself, and when she saw us, she exclaimed, '*I have found Jesus! I have found Jesus!*' She was as happy a creature as I ever saw. She retained her comfort to the last. I went over yesterday evening; and when I arrived, she appeared to be almost dead. I touched her hand; she opened her eyes, looked at me and smiled! She reached out her arms as if she wished to kiss me. She then said '*bless the Lord*' several times, and indeed I thought she continued to repeat these words after I could not understand what she said. She shortly after feel asleep in Jesus, and I hardly have a doubt but that she now is in Heaven."

CHAPTER IV.

Danger of worldly influences.

Of the mental experience of Mr. Walton during the present year, (1814,) it may be said, that by peculiar circumstances, some portion of it was rendered somewhat unprofitable. In years young, he was exposed to the temptations of youth. In Christian attainments recent, he was not yet established in the strength of spiritual manhood. In the principles of future action still unsettled, he might become the victim of variable influences. With an ardent temperament, indigenous to the clime in which he was born and reared, his social affections would naturally seek their appropriate object. And if he did not pray for impenetrability to that tender passion, from which few are exempt, the probability was, that its influence might soon become too powerful to be successfully resisted.

For several months he was in an uncomfortable frame of mind, in consequence of yielding to a fascination of this kind. Self-complacency, pride, love, a desire of worldly applause, formed a kind of conspiracy to disturb the equanimity of his mind, and to divert the energies of his soul from the great objects he had set before himself—PERSONAL HOLINESS and PERSONAL USEFULNESS. These things, says he, " have all combined to render me very unhappy at times. Oh that I could be completely devoted to the service of my

God, without having any inordinate desires to gain the applause of the world"! Flattered by the kindness of the female sex, he found his mind too often wandering from that steadiness of purpose in religion, without which, neither past acquisitions can be retained, nor new conquests achieved. Here many a young candidate for the holy ministry has failed. This point cannot be guarded with a too scrupulous fidelity, or a too conscientious care. There is a spot in this region, where character has been not only much endangered, but permanently injured, and even in some cases irretrievably wrecked. Hopes cruelly blasted on the one side, and engagements impiously violated on the other, have left it doubtful whether more to deplore the desolations wrought in affectionate and confiding bosoms, or to detest the duplicity which could thus trifle with the most solemn vows, and trample on the most tender and sacred emotions. The result has, alas! too often been an early grave, closing over youth, beauty and loveliness, or a lingering existence, passed in silent and uncomplaining grief, embittered by the recollections of the past, and seeking its only solace in the anticipations of the future. HOPE beams in beauty to the weeping, wearied eye, and beckons the sufferer to that better land of which the poet sings:

> "There is a home of peaceful rest
> To mourning wanderers given;
> There is a joy for souls distressed,
> A balm for every wounded breast,
> 'Tis found alone in Heaven!"

They find one steadfast FRIEND, by whom no trust was ever betrayed, no sensibilities ever mocked, no affections ever repulsed. The 'altogether lovely' is the everlastingly faithful. '*I* will never leave thee, nor forsake thee.'

This digression has not been indulged, either because there is any evidence Walton ever violated such a pledge, or for the sake of filling a page, but because it is my duty to bear testimony against conduct, which in man or woman is highly reprehensible, in a Christian deeply disgraceful, in a Christian minister supremely atrocious. The cases indeed are few compared with those of exemplary fidelity, but far-reaching in their influence, and indelible in their remembrance. Nor let any one class, sex, or profession boast over another. Tales of tragical import might be told, without leaving the territory of truth, to seek that of fiction; tales that would bring some, eminent in political life, into close connexion with the anguish of the death bed, the solemnities of the funeral, and the silence of the grave!

"*Sept.* 24.—Lately my exercises have been more comfortable than usual, especially in prayer and meditation. This morning I awoke before day,* and had some very agreeable reflections and feelings. I felt willing that my Redeemer should have *all* the glory of my salvation. I felt like I would submit to martyrdom, rather than voluntarily and deliberately violate one of God's commands."

"*Sept.* 27.—Yesterday evening Dr. H. observed to me that he had heard I was in the habit of speaking in my exhortations in a manner too authoritative, and also advised me never to counterfeit feeling when I did not feel. This, I hope, has been of much service to me, for I have been too much lifted up, and had too high an opinion of my talents. My pride was imperceptibly increasing."

It is related of a Jesuit, who was employed twenty years in the missions of Canada, that he privately confessed to a friend the fact, that although he did not believe in the being of a God, he had faced death twenty times, for the sake of the religion which he preached to the natives with great success. When reminded of the inconsistency of his zeal,

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* A beautiful precept by one of the nervous authors of the 17th century may not be out of place here: "In the morning when you wake, accustom yourself to *think first upon God*, or something in order to his service; and at night also let him close thine eyes, and let your sleep be necessary and healthful, not idle and expensive of time beyond the needs and conveniences of nature; and sometimes be curious to see the preparation which the sun makes, when he is coming forth from his chambers of the East."

"Ah!" replied he, "you have no idea of that pleasure which is felt *in commanding the attention of twenty thousand people, and in persuading them into the belief of that which we ourselves do not believe!*" How much of the unhallowed fire of ambition is mingled with the pure flame of piety in the bosoms of the ministers of the cross, the day of judgment only will disclose. Let the reader seriously examine whether he has renounced every 'hidden thing of dishonesty,' every step of craftiness, and every deceitful mode of treating divine truth.

The time had now arrived, when young Walton was to be licensed to preach the gospel; a crisis replete with interest to him; an event linked with the destinies of immortal souls; a period that would cast a train of dread influences into eternity. Let the candidate for this holy work here pause, reflect, anticipate, and pray that the grace of God would fit and furnish him for that work, which an angel might love for its holy pleasures; covet for its distinguished honors and everlasting rewards, and fear for its trials, its responsibilities, and, were he human, for the possibility of a failure! How can you too much magnify the office to which you aspire? Let it never appear little, nor ever be *belittled** by mercenary views or a prayerless consecration. 'Seemeth it but a small thing unto you, that the God of Israel hath separated you from the congregation of Israel to bring you to himself, to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to Him?'

If the Church should be 'without spot or wrinkle,' what should the Church's ministers be? "Nothing," says Augustine, "is more *laborious*, more *difficult*, or more *dangerous* than the office of a bishop, or a priest, or a deacon, but nothing is more *blessed*, if we push the warfare according to the commands of our Captain." A minister should not be like a guide post, showing every one the way, but not walking in it himself; nor like a clock, that keeps time regularly for others, but has itself no sense of its value; nor like a bell, that rings all the congregation to church, but takes no interest in the service, and tolls for the dead, but has no solemn feelings about death. Rather should he be like the ancient shepherd, who went before the sheep, and instead of driving them, persuaded them to follow him.* He should be first in every great conception and in every good work. Or like the eagle, quick-sighted, muscular, (in mind) strong of pinion, (Love and Hope are the wings of the soul,) and ever maintaining a lofty flight, as in the neighborhood of Heaven. Like the eagle,† too, he should descend with sweet dignity to the wants of the most humble, and the weakness of the most tender:

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* Said Legh Richmond: "The character of *a fashionable parson* is my aversion; that of an ignorant or careless one, I see with pity and contempt; that of a dissipated one with shame; and that of an unbelieving one with horror!"

> "Should try each art, reprove each dull delay,
> Allure to brighter worlds, and lead the way."

On the twenty-second of October, the Presbytery of Winchester, then sitting at Fredericksburg, examined the candidate under their care in the languages, in the sciences, and in theology. Being satisfied with his attainments, and his qualifications for the work which he sought, and especially his *capabilities of attainment*, they proceeded to license him to preach the gospel. He preached his *Trial Sermon* on this occasion, from Psalm ciii. 1: *Bless the Lord, O my soul, and all that is within me, bless his holy name, and forget not all his benefits.* Speaking of this important event he says: "Although I was far from feeling as I ought to have felt on such an occasion, yet my exercises were on the whole comfortable, and I hope profitable. I felt my unworthiness of a place among the ministers of Jesus

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* John x. 4. † Deut. xxxii. 11.

Christ. I was much afraid that I should disgrace the sacred office. I felt sensibly and still feel my incompetency to the discharge of the duties of a minister. I know that nothing but genuine, fervent piety can make me a good preacher. *This I am resolved to seek.* I wish to be completely devoted to my Redeemer." * * "I find it difficult to realize that I am a preacher. I often forget it and imagine myself nothing more than a student. But I feel determined with the assistance of God, (for I feel more sensibly than ever before, my dependence on divine assistance,) that I will seek more diligently my own salvation, be more engaged to maintain communion with God and a spiritual frame of mind; for I am convinced that nothing else can make me happy or prepare me for preaching as I ought."

The beloved Payson, at the time of his license, said that he was "almost discouraged and overwhelmed in view of his unfitness for the ministry," and once he "wished himself any thing rather than a minister." He could "hardly conceive it possible that one so inconceivably vile should be a child of God, but was nevertheless helped to cast his burden on the Almighty, and to agonize in prayer to be delivered from this body of death." If the reader will peruse the fifth chapter of the Life of Payson, he will perceive a striking similarity between his exercises, particularly his *temptations*, and those of our friend, who held in pious and profound veneration that character, which has become the sacred property of the Church.

"*Nov.* 30.—This day was appointed by the General Assembly of the State and the Synod of Virginia, a fast. I often feel a reluctance against engaging in such self-denying duties, and against seasons of extraordinary devotion. This I know is wrong. It arises from the carnality of my mind, and I am determined in future, to observe these seasons more frequently than I have hitherto done, and to pay more attention to self-examination. This day I have felt the happy effects of fasting, meditation, &c." "My mind has been unusually affected by a sense of my obligations to the Saviour; the idea of dying that I might be with him and sin no more, and that I might love him as he ought to be loved, was uncommonly pleasing."

Thus was the year 1814 closed, with solemn varieties of experience, with acknowledgments to God for mercies, with many complaints and self-reproaches, but with some advances too, it is believed, in the great object of human life—THE ATTAINMENT OF LIKENESS TO GOD.

As the New Year opened upon him, he naturally took a retrospect of that which had gone before.

> "'Tis greatly wise to talk with our past hours,
> And ask them what report they've borne to Heaven."

"*Jan.* 1, 1815.—I have reason to sink in the lowest abasement of soul, upon a retrospect of the year that is now past. How numerous have been the sins, short-comings and imperfections of the past year! What inconsiderable advances have I made in the christian life! How lukewarm have I been! How little have I done for that Redeemer who has done so much for me! How ungrateful have I been! How have I abused the mercies of God! It is owing to his astonishing goodness and forbearance that I now live, that I am not now in hell." Amen! will be the soul-felt response of every redeemed sinner! "Many are the mercies which I have received during the past year. I feel determined, with the assistance of God, to be more engaged in religion than I have ever yet been."

"*Jan.* 16.—I have this evening been reading Spencer's life. Wonderful youth! O that God would be mercifully pleased abundantly to bless his example to me! I never felt so great a desire to be humble, and to be devoted entirely to the service of my Redeemer. I never so ardently longed to be holy; to have the love of God shed abroad in my soul, and to be animated with an ardent zeal for the glory of God and the salvation of sinners, as I have this evening.

I hope my pride, my desire of human applause, have received a deadly blow."

"*Feb.* 12.—I have lately been considerably indisposed, and as diseases are now so fatal and rapid in their progress, my attention was a good deal excited to eternal things. I never realized death so near, as I thought it probably might be last Wednesday. I thought much on the troubles, which I might calculate on experiencing in this life, and on the blessedness of Heaven. Such reflections reconciled my mind to death; indeed sometimes I felt it would be a desirable thing to die. But still I felt a desire to promote the interests of the church on earth; a desire to be useful as a preacher before I died, and a desire to live to be a comfort to my mother. I endeavored, however, to trust the disposal of my fate into the hands of God, and from my present feelings, I am disposed to think it is his design that I shall not die, but live and declare his wonderful works and his loving kindness to the children of men."

"*Feb.* 18.—*Saturday Evening.*—I this day preached at College for the first time. I was not much embarrassed, but felt very much out of the spirit of preaching. I was under the impression, all the time I was preaching, that none of the hearers felt a word that I said. It appeared to me that it only touched, as it were, the surface, and did not go skin deep. I felt much mortified, and doubtful whether I should attempt it again at this place. To my surprise, however, I was told by one of my friends that it was an animating sermon, by another that it was—but I will not repeat his flattering encomium. At first I thought it too weak to hurt, but it often occurs to me, and sometimes excites my vanity a little! May divine grace deliver me from pride, that abominable thing which God hates, and which I think I hate."

Payson, after the delivery of his first sermon, writes thus: "Felt thankful it was rainy. There were very few people at meeting, and I just got through without stopping.*

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* Legh Richmond's first attempt to preach *extempore*, to a small congregation, too, was a total failure. "He was so ashamed of it," said a friend, "that he declared he would not repeat the attempt, and it was only in consequence of the urgent solicitations of a friend, Rev. Charles Hoyle, that he was induced to make a second trial, when he succeeded beyond his hopes, *and never afterwards found any difficulty.*"

Spoke too fast and too low. Was a good deal depressed after meeting. In the afternoon did a little better, but still bad enough."* And this was the eloquent being, who held captive at his lips the wondering audiences that thronged to hear and be saved; who by the magic of his sacred oratory drew from unwonted eyes the silent tear; by the majesty of the truths which came from his soul, redolent with the baptism of the Holy Ghost, humbled the brow of pride, and called reluctant groans from the depths of broken hearts! What execution can be done by a polished shaft from the quiver of God!

It reminds us of the glowing picture, drawn by the hand of a master, so distinguished for his skill in moral painting, that it is unnecessary to write his name under the portrait. He is delineating the grace of God as exemplified in the primitive apostles: "He bestowed upon them the elements of Heaven's heroism, when he took from them the elements of earth's heroism. It was spiritual work they had to do; therefore he disembodied and spiritualized the men who were to do it. It was faith they had to plant; therefore he made his missionaries men of faith, that they might plant faith, and faith alone. They had to deliver nations from the idolatry of the *gold and the silver;* therefore he took care his messengers should have none. They had to deliver them from the idolatry of *wisdom;* therefore he took care they should be foolish. They had to deliver them from the idolatry of *power;* therefore he took care they should be weak. They had to deliver them from that of *fame and reputation;* therefore he took care they should be despised; from the idolatry of things that are; therefore he took care that they should be as things that are not; making them, in all respects, types and representatives of the ritual they were to establish; models of the doctrine which they went forth to teach. We are not to take their distinction by the grade of intellect or of taste, which compose, even at the best, but a fractionary part of human nature, and may exist in strength, surrounded with the most dwarfish and pestilent forms of the moral, social, and spiritual man."

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* Chap. vi. of Life.

So should all preachers go forth, "not feeding the people with colocynths and gourds, with gay tulips and useless daffodils, but with the bread of life, and medicinal plants, springing from the margin of the fountains of salvation."

The following letter to Dr. Hill, was written about this time:

HAMPDEN SYDNEY, FEB. 24, 1815.

"*Reverend and Dear Sir*,—This session is now pretty far advanced, and really I shall rejoice at its termination; for it will, I hope, be the termination of my mathematical studies. Perhaps you will say that this is an unfavorable symptom; that it indicates a want of something which I ought to possess. But I cannot help it. I never had much taste for the mathematics; nor do I feel any ambition to distinguish myself as a great mathematician. I believe, however, that the study of such abstract sciences gives to the mind a degree of vigor which it could acquire in no other way. It is from this belief that I am willing to attend to them. But still I cannot suppress an anxious desire to get through them, and to be engaged in studies more congenial to my taste. Next session I shall attend to Natural Philosophy, the second Vol. of Smith's Lectures, Logic, History and Chronology. *Then*, I shall be at liberty to read what I please, and to write as much as I please; and Oh how delightfully will my time pass away! I shall enjoy a continual intellectual feast.

I have lately had some symptoms of the prevailing epidemic. For several days I was constantly expecting that swelling in the throat, which has proved fatal to so many in this country. I never realized death so near as I then thought it was. At first it wore a terrific aspect, and I shrunk back from the gloomy prospect. But my fears were soon calmed; my mind became tranquil; and trusting in Him who strengthens the weak, in Him whose merits have, I humbly hope, procured my pardon and restored me to the favor of my offended Maker, I sometimes felt like I could pass through the dark valley and shadow of death, without fear, nay, with joy and triumph. The idea of being delivered from the numerous trials and afflictions of this life, but especially of being delivered from the body of sin, and of being admitted into the society of the blessed above, of beholding that dear Redeemer whose glories, though seen as through a glass darkly, have excited the warmest affections. of my soul, was truly *animating*. But then I thought of my aged mother; thought of the effect which my death would probably have on her. The thought affected my heart, and I prayed to the Almighty to spare me. I also felt a wish to live, in order that I might be instrumental in promoting the interests of Zion, in advancing the glory of that Saviour who has done so much for me. But I do not know that I felt any degree of anxiety to live for the sake of any earthly enjoyments. I begin to view this world with new eyes. It now appears to me in a very different point of view from what it formerly did. I now see that he who expects from it much happiness, will be most miserably disappointed. I am more and more convinced that the only way to enjoy true peace and solid comfort, is to live near to God, in a state of habitual preparation for death and eternity. May God grant that *we* may enjoy this peace, this comfort, this joy unspeakable!

Through the unmerited mercies of God, I am now in tolerably good health, and have resumed my studying cap; for I had to lay it aside for two or three days, which to me was a serious affliction. Thanks to the Father of mercies, and to my friends as his instruments, for all that happiness which I have derived from study, and for the delightful prospects which now begin to open to my view. Many agreeable hours I spend in writing sermons; and I find increasing pleasure in proclaiming the glorious gospel of the blessed God to poor perishing sinners. Pray for me, my beloved friend and father; pray that God may give me a mouth and wisdom to confound the enemies of the Cross of Christ, and to speak a word in season to every character whom I may address. Pray that I may be inspired with more zeal, more humility, more fervor of affection in the glorious cause in which I am engaged.

I have lately felt an unusual concern for the people of

Winchester. I long to have an opportunity of addressing the youth of that place."

During the present year, an attachment was formed between Mr. Walton and a young lady, which occupied much of his time and thoughts, and at length, in consequence of parental objections, was dissolved by mutual consent. He was still pursuing his studies at the institution, and in his journal frankly acknowledges the evil effects of cherishing this attachment. "I addressed her, but I am now disposed to think I was wrong in doing so at so early a period. I was too hasty. I did not wait as I ought to have done for the Lord to make the path of duty *entirely plain*, and I have suffered severely for my precipitancy." Like many other rash engagements of a similar character, it was no doubt broken up by a kind and vigilant Providence.

He writes in March, "—— has occupied my affections and my thoughts in too great a degree, and thus I have been brought to neglect, more than usual, devout meditation, self examination, &c. I feel now determined, with divine assistance, to be more engaged in religion, and to seek those real and lasting enjoyments which flow from the presence of God." He afterwards speaks of this as a "miserable affair."

To a friend in affliction he writes under date,

"HAMPDEN SYDNEY, SEPT. 11, 1815.

My Beloved Friend and Brother,—I have just received a letter from your mother, containing the melancholy and distressing intelligence of your little son's death. If the sympathy of a friend can alleviate your sorrows, let me assure you that I do sympathize with you *deeply*. I know what it is to have sanguine expectations blasted; and what it is to be deprived of a dear object of our affection. Although not very far advanced in life, I know what affliction is; I have felt it; I have groaned under it. But I have reason to rejoice and be thankful that I have found a sovereign remedy for all my woes. And it affords me comfort to think that *you* are not a stranger to this remedy. It was David's comfort in affliction; and it has been the support and consolation of afflicted saints in all ages. 'Tis the word of God, our heavenly Father. In this we may find relief when all other sources of comfort fail. Read it, my friend; meditate on its precious promises; look forward to the bright and glorious prospects which it presents to our view; and in the midst of all your tribulations rejoice in hope of the glory of God.

There are a thousand considerations calculated to alleviate your afflictions. You know how gracious and merciful God has been to you in times that are past. You know that He does not afflict you willingly, nor grieve the children of men, particularly those who love Him. When He lays His chastising hand upon us, there is always a 'need be;' He always has some important purpose to be answered by it. Although you may not now be able to comprehend the design of this dispensation, yet the time is coming when it will be fully unfolded to your complete satisfaction. If improved properly, I have no doubt that it will promote your spiritual advancement. It will teach you more effectually the uncertainty of earthly happiness, and lead you to look more entirely to God for your enjoyment. It is an observation of Dr. Scott, that if we have any *beloved Isaacs* which seem to rival God in our affections, He often deprives us of them, in order to try the sincerity of our love to Him. Thus he tried Abraham. But this good patriarch was not only required to resign his son to death, but to *sacrifice him with his own hands!* This was a far more severe trial, my friend, than yours. Think of the conduct of Abraham on this occasion, and imitate his example. Bow submissively to the will of that God, whose wisdom never errs, and whose compassions fail not. Say with Job, 'The Lord gave and the Lord hath taken away, blessed be the name of the Lord.' If your dear little boy had lived, you are not *absolutely* certain that he would have realized all your expectations concerning him; your hopes that he would be a pious man and a minister. But you are not *certain* that he would have been either. It is *possible* that he might have lived without God in the world; and at last, died without hope. But now, sweet babe, he is far beyond the reach of Satan's influence, where he will never be exposed to the temptations and trials of this world, where he will be forever secure in the arms of that condescending and compassionate Saviour, who, when he was on earth, said, 'Suffer little children to come unto me and forbid them not, for *of such is the kingdom of heaven.*' Here is solid comfort; substantial support. It is not very long before you will meet with the dear little creature in that happy world, where you will unite with him in singing the praises of your Redeemer. Perhaps *he* may be employed as a ministering spirit to attend you while you live; and after death, to conduct your soul to the blessed mansions above. Dwell on such consolations as these; and instead of sinking down into despondency, be cheerful and resigned, and manifest to the world that there is something in the religion of Christ, that supports the believer under the most distressing bereavements.

I have also received a letter from Mr. Kennon, which has excited in my mind a good deal of solicitude about the congregation in Charlestown. I am surprised that any of them should be so blinded to their own interests as to choose me in preference to that great and good man, Mr. M. I was pleased at the idea of settling among you when the prospect was first presented to me. But after Mr. H. informed me of Mr. M's. situation, I thought it was your interest and your duty to employ him; that he could be abundantly more useful to you than I could; and that by spending a longer time at College, I could probably do more for the interests of the Church during the whole of my ministry, than if I were now to settle down in a congregation."

We resume some extracts from his diary:

"*Nov.* 27.—Yesterday I once more enjoyed the privilege of sitting at the table of the Lord. At the commencement of the exercises, I felt cold and quite uncomfortable. But towards the conclusion, the Spirit of the Lord I think, breathed upon my soul, and I was melted into penitence for my past offences and backslidings. I had also some comfortable views of the mercy of God in Christ. Upon the whole, my mind was refreshed, and I felt more and more desirous of enjoying the comforts of religion; of growing in grace and in the knowledge of my Lord and Saviour Jesus Christ."

About this time he undertook for a while to teach an

Academy, at Rosemont, in the vicinity of his residence. We find a letter written from this place to a friend in Baltimore.

"ROSEMONT, JAN. 1816.

My Dear Friend,—I suppose you are by this time in Baltimore, and you are, no doubt, expecting a letter from me. I fear, however, that the pleasure which you say you anticipate from its reception, will not be realized. I am not very well; and both my mind and body are so much exhausted by the labors of the day, that I feel not much disposed either for mental or corporeal exertion. I am frequently tempted to wish that I had never had any thing to do with the Academy. The duties it imposes upon me are sometimes really oppressive. My mind is almost incessantly on the stretch. I have very little time to devote either to study or to visiting my friends. These are grievances. But I must bear them, and I am not without hope that some good will result from them in the end. The labors and the duties which my present situation involves, may form me to habits which will be of use to me during the whole of life; they will have a tendency to consolidate a firm system of character, which is important to every man; but to none more than to a minister of the Gospel. These and many other considerations tend to reconcile me to my lot. Providence, I have reason to believe, has had an agency in fixing me in this place, and I trust the event will prove it has been for some important purpose.

Perhaps there are some, nay, it may be many precious souls in this neighborhood to whom the saving grace of the Gospel is to be communicated through my instrumentality. If so, I should have reason to adore the hand that conducted me hither, even if it had imposed upon me duties of much harder performance than those which now engage my attention and employ my time. I hope I can say with truth and sincerity, that I am willing to spend and be spent in the service of Him, who loved me and gave himself for me.

I frequently look back upon my past life, and review with astonishment and adoring gratitude, the mercies which have marked my progress. I sometimes feel myself under a weight of obligation that is almost overwhelming, and have often exclaimed, 'what am I, O Lord, or what is my Father's house ,that thou hast brought me hitherto?' I feel as if I could never be sufficiently thankful, and that I can never do enough for my gracious Benefactor and Redeemer. Would to Heaven that these feelings were uniform and invariable, and that they could always operate, so as to bear me away in a course of active and zealous and indefatigable exertion in the cause of my divine Master. But alas! I frequently sink into a state of comparative insensibility, forget the many sacred obligations I am under, enjoy the bounties of Providence, and many of the blessings of grace, and like Hezekiah omit to render unto the Lord according to the benefits received. O how wonderful is the mercy and the forbearance of God! Well for us that His ways are not as our ways, nor His thoughts as our thoughts! Let us, my friend, be often engaged in meditating upon our past ingratitude and abuse of mercies; upon the numerous follies and sins which have attended our youth and riper years; that our minds may be brought to that habitual spirit of humility and deep contrition, which it becomes us to cherish; and that we may more sensibly feel our great need of an interest in Him who came into the world to *save sinners.* We are in a world of temptation. We are surrounded by objects well calculated to divert our attention from the great concerns of souls. The many incentives to pride and vanity, and worldly-mindedness, which are incessantly in operation, will be sure to have their effect, unless we use every means in our power, and in addition to our own efforts, obtain aid from Heaven to counteract their agency. Nothing has a greater tendency to produce that spiritual-mindedness which the Apostle says is life and peace, than *habitual meditation.* In this way, under the teaching of the Holy Spirit, we become acquainted with ourselves, with God and His Law, with Christ and the plan of redemption; and our minds become familiarized with these spiritual objects, the contemplation of which corrects our views of the world and its enjoyments, purifies the heart, elevates the affections, and fits us for the exalted exercises of the heavenly state."

"*Feb.* 20, 1816.—I have been very much beset with wicked thoughts and imaginations, some too abominable to tell. These, together with the pride of my heart, my ignorance of God, and Christ, and heavenly things, and many other nameless spiritual evils, have combined to render me very uncomfortable—sometimes miserable. I have determined to pay more attention to practical reading, and, with divine assistance, to be more engaged in prayer."

The following letter to his mother, illustrates the filial affection which honored his bosom:

"HAMPDEN SYDNEY, FEB. 20, 1816.

My Dear Mother,—It would seem that you design to try my patience and my affection too, by your long and unaccountable silence. If this is your object, I think it is accomplished; at least I think you have made a sufficient trial; and the result is, that I have become very impatient to hear from you, from which you may infer that my affection has not suffered any diminution. You can hardly imagine how much I should be gratified by the reception of a letter from you.

I hope the time is not very far distant, when I shall be in a condition to accommodate you more comfortably and decently than you ever were. The prospect of this affords me much pleasure. It is very gratifying to have it in our power to recompense our benefactors. You I esteem as more than a common benefactor. To you, instrumentally, I am indebted for my existence. This consideration, of itself, lays a foundation for my gratitude and love. But this is not all. I am indebted to you for that kind and affectionate parental care which you took of me in the days of my helpless infancy, and for a thousand nameless instances of attention to *my* happiness, sometimes, perhaps, at the expense of *your own*. All these things lay me under an obligation—and an agreeable one most truly—of doing every thing in my power to render your latter days as happy as possible. You know it is my intention to take you to live with me when I settle. I cannot now say, with any degree of certainty, when that will be. *Probably* before next winter. But as there are so many places in the State which now present an inviting prospect, it will take me some time to visit them all, in order to judge where I can probably be most useful. This I expect to do during the summer.

I have been informed more than once that the people in Albemarle and Grange, near Mr. G's. wish me to visit them, in order to form a settlement among them. A situation that promises considerable usefulness might also be very easily obtained on this side of James river. These and two or three others, nearer to Winchester, of which I was speaking to you, are the places from which I shall probably make a selection. I cannot say that I now feel any particular predilection for one more than another. My chief desire is, laying aside all local partialities and selfish feelings, to settle where I can be most useful. This I know you wish me to do; and I hope you will often pray, as I do, that Providence may direct me where to 'choose my place of rest.'

You will soon be where it will be out of your power to render any service to poor mortals, and where you can do nothing for the promotion of religion. I hope, therefore, that a sense of obligation for the mercies you have received, and a concern for the eternal welfare of immortal souls, will induce you, and me, and every christian to exert all the powers of our bodies and souls in the service of our Redeemer, while we live. Do you ask how you can do any good? I answer, you can, on the sabbath day, read the Scriptures or some good pious books to the children and servants. You can instruct them in the first principles of religion, and direct their attention to the 'Lamb of God who taketh away the sin of the world.' I wish you particularly to make use of every opportunity of reading some of the scriptures to D——. Tell him it is my request that he should attend to it."

"The time is fast hastening, and not far distant, when I expect to make choice of a settlement. I think I can truly say that I desire Providence to direct me wherever I can be most useful, no matter where that may be. I shall continue to pray for divine direction, and O may it be granted!"

July 1.—It has now been a long time since I wrote down any of my religious exercises. During this interval, my experience has been, as usual, fluctuating. While I was in Charlestown, in May last, I had a severe attack of the bilious fever, or, perhaps the epidemic. During my illness, my mind was comfortably exercised; *I had no fear of death.* I have much reason to be thankful for that affliction; it proved a great blessing to me in several respects. It was succeeded, too, by one of the most interesting and important occurenences of my life."

That occurrence was the ratification, in the month of May, of a matrimonial engagement with Miss Lucinda Muse, who still lives to revere the virtues and cherish the memory of her departed husband. "I view her," says he, "as the dear object that a merciful God has selected for me, to comfort and bless the remnant of my days. May we both be entirely devoted to his service, and be made instrumental in promoting the kingdom of our blessed Redeemer."

Soon after this event, Mr. Walton received an affectionate and faithful letter from a fellow student and companion in the ministry, whose labors have, in recent years, been extensively blessed to the revival of religion in the Southern and Western churches, and to the salvation of many sinners. A short extract follows: "Remember your faith, your trust, your character, your all is pledged. This pledge cannot be redeemed except at Hymen's altar. * * * Your mother was here the other day. How tenderly she loves you! It seems her life is wrapped up in yours. If you should die, or disappoint her expectations, I hardly think she would survive the shock. Think of this, my brother, and let it stimulate you to fill up your days with usefulness. * * * My dear brother, let us try to be *useful*. Let us try, by the grace of God, to outstrip those around us in duty, in zeal, and in heavenly mindedness."

A interesting anecdote is related in this letter, which is given below.*

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* "You know I went to J——— last winter, and delivered four discourses. Well, as I was on my way there, Saturday before last, I met a black man on the road. He asked me if my name was B———. On my answering in the affirmative, he must needs shake hands, and chat awhile: 'Why,' massa, said he, 'you *russelled* the people when you was here before.' '*Russelled?*' replied I, hoping he would make use of another word; for I confess I did not know what he meant. 'Yes,' continued he, 'you *russelled* the people. You come too close on 'em. You said de best way to try if de tree be sound, is, take a stick, and knock 'em.' A tree being fortunately at

The more Mr. Walton contemplated the work of the ministry, the more weighty and awful did it appear: "I have within a few days past had an almost overwhelming sense of the responsibility attached to the ministerial character. I sometimes fear that I shall never be able to perform the arduous duties of a pastor. May the grace of God be sufficient for me. To Him I would look, and hope I shall not look in vain."

"*Aug.* 20.—I have departed too far from the Lord; my heart has become too much estranged from Him. But He seems determined not to give me up. He is now afflicting me, I hope, with a design to promote my spiritual and eternal advantage. David prayed to be delivered from the wicked, who he said were the *sword of the Lord.* I believe he frequently employs them as instruments in chastising his children."

"*May* 12.—For about five weeks past, my mind has been in an unsettled state. I have been engaged in one of the most important and interesting transactions of my life. On the 8th day of last month, I was married to the dear object of my love. This was an event to which I had long been looking forward with the most pleasing anticipations."

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hand, he gave me a practical illustration of his meaning. After telling me, 'as for him he loved *plain* preaching,' we took leave of each other. I began to fear I had offended the people here also, and now my usefulness was at an end. But I was soon very agreeably undeceived; for on reaching the town, although I heard one or two did not like my singing '*When I can read my title clear, &c.*' to a Methodist tune, yet the Lord had blessed my labors, and awakened an unusual attention to religious concerns."

CHAPTER V.

Thoughts of future settlement. Fondness for retirement.

Mr. Walton had now, (our narrative has reached the year 1818,) been preaching, for the most part of the time, to the congregations of Smithfield and Berryville, though neither installed nor actually resident among the people. He therefore felt unsettled, and was not without anxiety as to the place of his future residence, and the field of his future labor. He prayed daily and earnestly for providential guidance. When he says, "I feel willing to go wherever Providence may open a door," those who knew the habitual sincerity of his soul, will believe the assertion of his lips. He would not drive Providence, but be led by it.

> "All that I desire is to know the will of that God, whom I desire to serve with sincerity, and with my best energies. * * * The increase of my possessions has added nothing to my happiness, and I expect happiness from no such source."

In the Spring of this year, he remarks: "I have secluded myself so much from society this winter, that it is now with extreme reluctance I go into it. I feel an unaccountable aversion to being seen by any but particular friends. I dislike to walk down the street. In short, I have in my composition a good deal of the monk." We should indulge solitude only so far as it fits us to be useful in society, and never mingle in society so long or so eagerly as to unfit us for solitude. The recluse fails in his duty to the world. The wanderer fails in his duty to himself.

On the 25th of April, Mr. Walton was ordained by the Presbytery to the work of the gospel ministry, at Martinsburg, and on the 6th of May, was installed Pastor of the Presbyterian Church in Hopewell.

"It was the most solemn scene that was ever presented to my view. I felt the powers of the world to come. I thought I could almost see the judgment bar before me, and ministers and people advancing to receive their doom. It was an interesting and impressive transaction. May the Lord give me grace to be faithful. I feel that I am nothing, and can do nothing to purpose, without his aid. O that his aid may be imparted!"

"*Aug.* 27.—I have another instance of God's great mercy to record. A few days ago, I was thrown out of my gig and placed in circumstances of extreme danger; but through a remarkable interposition of Providence, I sustained but little injury.

On last Sabbath, the day after my fall, I preached in B. as much to my own satisfaction, as I almost ever did. The congregation was uncommonly large. I was not well prepared, and felt my dependence on God; I looked to Him, and prayed that his strength might be made perfect in my weakness."

Were my brother living, I should say to him: Dear brother, you mistake. This is not dependence, but presumption. If you *had been* well prepared, that had been the *dependence of faith.* Very likely, you preached to your *own* satisfaction, but whether to the satisfaction of your Master, is another question. This is not the weakness in which the strength of God is perfected. "*The foolishness of preaching,*" says Dr. Beecher, "is not *foolish preaching.*" The oil with which the preacher fills the pulpit lamp, must be neither raw nor rancid. Undigested sermons make a lean people. Very old sermons make a sour people. They will submit to it, perhaps, because their Pastor is "such a visitor;" always among them; but it is only endured.

Of his exercises during the year 1819, but a partial record is made. He seems, however, to have grown more and more sensible of "the worth of the Saviour's atoning blood and perfect righteousness, and the necessity of praying for daily and hourly supplies of grace."

Under date, Sept. 3, he writes: "I have had many trials and conflicts, most of which are unknown except to God and myself. Some of them have been exceedingly painful, and have cast me down very low. Sometimes I have been so low that it appeared not very likely that I should ever rise again; my prospects have been repeatedly so dark, that nothing comfortable in this world presented itself."

About this time Mr. Walton purchased a house in Winchester, for a considerable sum, with the view of residing there. This purchase, made on credit, cost him much trouble and anxiety. From the history of the transaction may be deduced this rule, that *Ministers of the Gospel should have as little as possible to do with secular matters;* that none who enlist for this warfare should 'entangle themselves with the affairs of this life.' Had not our brother been possessed of ultimate resources beyond the ability of most ministers, he must have sunk under the pressure of debt. Those Christian professors or ministers,* who from want of care, or love of indulgence, or a freak of fancy, involve themselves beyond their means of payment, do great injury to the cause of religion, and die leaving their families an inheritance of penury and pain. "The difficulty of the times, and the scarcity of money," says he "are unexampled. But I try to cast my cares and burdens on the Lord, believing that he careth for me, and that He will in some way or other enable me to meet the demand." He made all due exertions to meet his just debts, and we next hear of his praises to God for answering his prayers. "*Nov.* 4.—Blessed be the Lord, my trust, my confidence, my Helper, my Almighty Friend! He has brought me out of my pecuniary difficulties, and abundantly supplied my wants. He has inclined the hearts of those who owed me to make extraordinary exertions to pay me, and although they had repeatedly disappointed me before, yet *now* in a time of the *greatest* difficulty they have paid me. I think I can see the hand of Providence in the means by which they were enabled to meet my demands." 'Verily they that seek the Lord shall not want any good thing.' 'He shall deliver thee in six troubles, yea, in seven there shall no evil touch thee.' Job v. 19.

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* See the first part of the life of the heavenly-minded Bedell.

If any pious, humble Pastor, or Home Missionary is but scantily supported by his people, let him 'trust in the Lord, and do good; so shalt thou dwell in the land, and *verily thou shalt be fed.*' This is better than any promissory note or certificates of stock. "I obtained just what was needed, in two or three instances, at the very point of time when it was most necessary, to the amount of three or four hundred dollars. I record these circumstances and could record still more, to impress upon my mind, and to keep alive in my memory the goodness of the Lord, and to encourage me in all future difficulties to trust in Him."

In October of this year, he removed his family to Winchester, and took possession of his new house. He records various mercies from time to time. Again he narrowly escaped death by a fall from a horse. A house near his took fire, and had well nigh communicated the destructive flame to his own valuable dwelling. His beloved wife had been brought through great dangers, and he longs for a grateful heart for all these mercies. "It is of the Lord's mercies that we are not *consumed,*" is the record he makes.

In April 1820, he says, "I feel, and have long felt many anxieties about my situation, in regard to my ministerial duties. My soul still longs to be among my people, that I might be more useful to them in a variety of ways. But there are many difficulties to prevent the accomplishment of this desire at present. I am hedged in, and my way is dark. May the Lord guide and direct me, and make me useful in some sphere or other while I live!"

"*Sabbath, July* 2.—I have now been prevented from preaching four Sabbaths by indisposition, particularly by a tumor on my neck, which has been there about five months. It has given me a good deal of pain; but the affliction is *light* compared with what I deserve. I feel an earnest desire to be again employed in my work. I have been more affected by a consideration of the destitute state of my people than I ever was before. The idea of being useless in my day and generation is truly distressing. But it affords me relief to think that I am in the hands of Him whom I serve, and who knows what to do with his own."

"*Aug.* 31.—This is the day appointed by our General Assembly for humiliation, thanksgiving, and prayer. To these purposes I desire sincerely to devote it. May the Lord give me views and feelings suitable to the occasion! * * * * I feel that every drop of mercy, and every degree of grace that is bestowed upon me must come *freely*, not only *without* my deserts, but in *opposition* to them; and I think I have such a view of the perfection of Christ's work, and of his all-sufficiency as a Saviour, that I can see how God can be just, and yet save me. Here, I am confident, is *all* my hope. Here, if I know any thing about the Gospel, is that *sure foundation*, that God has laid in Zion; on this, I think I am resting, and with these views and feelings, I trust I shall be prepared by Divine grace to meet death with peace and joy. I have long been in a very weakly and delicate state of health, such as has often, and for many Sabbaths in succession, prevented me from preaching. I feel this to be a *trial*, but in the general, I am enabled to acquiesce in the dispensation. I think it has been good for me that I have been afflicted. It has weakened the ties that bind me to this world; it has directed my views more to spiritual objects and quickened me in prayer."

"After long, and anxious, and prayerful consideration, I have come to the conclusion, that it will be the best thing I can do in present circumstances, to go to reside on my farm.* There I shall be at much less expense, and shall be more convenient to my place of preaching. I hope also that it will agree better with my health. There I shall be free from the cares of the farm, (having rented it,) and hope to have an opportunity of performing the pastoral duties of my office. I go with full purpose of heart to be devoted to the Lord in the work he has assigned me, and *feel* that there is nothing in this world in which I take so deep an interest. 'Remember me, Oh my God for good,' and give me grace to know, and love, and serve thee. Remember also my dear wife and children, and other connections, and make them all the objects of thy care, and the subjects of thy saving grace! Amen."

After removing to his farm, he records the goodness of God in past deliverances, and in reference to worldly perplexities, says: "I have for several years made these things matters of prayer, and often have I felt a sweet relief in depending upon God, even when I could not see *how* He was to accomplish my desires." Again he had difficulties with the removed tenant of his farm. The man was disposed to be obstinately dishonest. He was advised and urged to institute a suit against him. "I thought at one time," says he, "it would be unavoidable, and the prospect was insupportable to me; but the more I reflected upon it, the more I felt inclined to run the risk of losing the whole, rather than proceed in a legal way to the attainment of my rights. In this I am confident I acted conscientiously—from the fear of God, a regard to the interests of religion, and compassion for the man."

"I have lately read the lives of Whitefield, Wesley, and Mrs. Cooper, and Mrs. Fletcher, I hope with some profit. They have been the means of exciting within me stronger desires after holiness and usefulness, than I ever felt before.

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* His farm was in Bethany.

They have, I think, corrected and extended my views in some measure on experimental religion; particularly in regard to those attainments after which Christians ought to aspire. I find too that the impression they have left upon my mind gives additional animation to my preaching, and helps me much."

"About the second week in December I ruptured a blood vessel, probably in my lungs. I could not say with certainty what was the immediate cause. I was sitting still without making any effort when it occurred. It produced some alarm, and made me think very seriously of death. I felt resigned to the will of my Father in Heaven, and blessed be His name, He has now restored my health and strength, which I desire to spend in his service."

"*Nov.* 8.—* * * * Since my health has become somewhat established, I have felt at times a desire to be engaged in a more important sphere of labor than that in which I am now occupied. But lately I have felt rather more satisfied to continue where I am, chiefly on account of the opportunities I here enjoy of retirement and study. I now feel as much vigor of resolution to set about a course of systematic study, as I ever did when at College. I know not what may be the design of the Great Head of the Church respecting me. I think I feel willing to labor in an obscure corner, if I can be useful, and if I can be satisfied I am in the path of duty; but I wish to be qualified for filling any station to which I may ever be called."

"*Nov.* 14.—A few days ago I had an interesting interview with Mrs. ——, who about five years since made a profession of religion in the Episcopal Church. She had arrived at that age when the world generally loses most of its attractions; she had also met with some severe afflictions. Her mind became more thoughtful, and she felt in some measure the necessity of being *religious*. She appears to have had an indistinct view of religion as a source of comfort, and as a means of preparation for death and eternity, and made a profession without being truly convinced of the evil of sin, without having any just ideas of the spirituality and extent of the divine law, and of her helpless condition as a sinner. For three years past her health has been declining; but never until a week or two ago, has she evinced that deep engagedness, which her pious friends desired to see. God has been graciously pleased to give her eyes to see, and a heart to understand. And the consequence is, that she is now in deep distress, apparently experiencing the bitterness of repentance, undergoing the humbling process, which is to prepare her for receiving salvation on Gospel terms. She says she never knew any thing about religion, that she is a poor ruined, helpless sinner, that she never did any good thing in her life, and that she is awfully afraid there is no mercy for her. I talked with her for a long time, and prayed with her, and left her, rather more composed."

A similar case occurred in his own congregation.

"One of the members of my congregation, who made a credible profession of religion about two or three years ago, had declined in his religious feeling and practice, until he was near bringing an open disgrace upon his profession. He did in one instance act very improperly. But about that time he was laid upon a sick bed, and his feelings of shame and of godly sorrow have been deep and pungent indeed. He has been almost overwhelmed with a sense of guilt and unworthiness."

"*Jan.* 1, 1822 —At the close of the past, and the beginning of the present year, I have endeavored to recollect my sins; to confess and mourn over them. But I find that one of the greatest evils under which I labor is an insensible heart. * * * * I have to confess, too, that my feelings are not such as to prompt me to those vigorous and self-denying efforts to advance in personal holiness, which others have so successfully made. * * * * I do not remember that my heart was ever before drawn out in praise and adoration so much as it was last evening. This morning I have had a comfortable season in prayer. I think I feel thankful for the improvement of my health: it is vastly better than it was this time last year. I hope too I am thankful for the preservation of the lives and the health of my family; for our exemption from those judgments which we deserve to suffer; and for the continuance of our earthly comforts."

Near the close of the preceding year, Mr. Walton received an invitation from the Second Presbyterian Society in

Washington City, then in its infancy, to do ministerial service for them, until they should receive the reply of Rev. Mr. B—— to a call, which had been tendered to him. His preaching was acceptable to the people; they showed him many marks of respect and affection, and the evening before he left, a leading member assured him of a very general kind feeling towards him; a feeling, which but for their delicate relation towards his friend and brother, Mr. B., (who afterwards settled with them,) would probably have manifested itself in the presentation of a call. He felt at this time, as if some change of situation would be better fitted to awaken in him fresh resolutions, and more vigorous endeavors. "My prospects of usefulness in preaching where I now am, are quite discouraging. I am waiting to see what the Lord will do with me, and it is my constant prayer, that He may guide me in all my ways."

* * * * "It seems like doing nothing to preach to my distant congregations once or twice a month. I am more and more convinced that it is the duty of a minister to be much among his people, and to converse personally with them, and attend meetings for prayer and catechising, &c. As it would be attended with great inconvenience for me in my present situation, to discharge these duties, and as it would prevent me from pursuing those studies which are so important to my future usefulness, I am often ready to conclude that it would be best for me, and for the general interests of the Church, to confine my labors to the neighborhood in which I reside."

"The Lord has recently brought me very low, and caused me to look death in the face. At first, as the dangerous symptoms were sudden, at least to my apprehension, and as I felt very much like losing my reason, I was considerably agitated. I cried unto the Lord as did Hezekiah, and prayed that he would spare me for my own sake, for the sake of my family, and for the sake of the Church. I desired to live, to be more diligent in seeking the Lord and obtaining the assurance of my acceptance; that I might be useful to my children and family, but especially that I might labor more for the salvation of souls in this region."

The history of Mr. Walton's experience while remaining in Virginia, is a history of alternate hope and fear, of occasional elevation, but probably of more frequent depression of mind. Through the summer of 1822, his health was feeble, his spirits dejected, his energies debilitated. Let not the sceptic sneer, and ask, *Where is your God? Where are the consolations of your boasted religion?* But for these, he might have sunk into a state of irretrievable despondency. Nay, had he lived in Paris, he would probably have committed suicide. Had he been 'without God, and without hope,' he might have raised his hand against himself! But, says he, "*Prayer and reading the word of God* kept me from despondency. I have never yet, at any period of my Christian experience, neglected private prayer, where I was in circumstances to perform it; and when I could not be alone, I have almost always prayed mentally, and sometimes in this way, very fervently. Generally I have found, and still find, more or less relief and comfort in these exercises. At times, my heart is much enlarged, and it is truly refreshing. Lately I have been led to pray particularly for sanctifying and enlightening grace, for perfect submission to, and acquiescence in the will of God; for my family, that all may be made wise unto salvation, and each have the spirit of his or her station; more particularly, for my wife and children, also for the people of God every where; for the afflicted and the dying; and for the success of the gospel throughout the world. On these, and other topics, I often feel much freedom in enlarging, when in private prayer."

"I am waiting to see what the Lord will do with me, and if I should conclude upon satisfactory reasons that it is his will I should remain here, I will, by his grace, go to the work in this neighborhood in good earnest."

In the prospect of further pecuniary difficulties and disappointments, he says: "I feel in a good degree resigned. I trust I have committed the whole matter to the Lord by prayer, and I am willing he should dispose of it as he pleases."

"I have lately read the life of Dr. Scott, and I hope it was blessed to me. This morning after family prayers Margaret Ann appeared affected to tears, and said she was very sorry that she had sinned so against God. This is not the first encouraging symptom of early piety that she has exhibited. The first wish and prayer of my heart respecting her and my other children, is, that they may be true and exemplary Christians."

"*Dec.* 12.—Went with my wife to Charlestown—labored under great depression of spirits—nothing appeared encouraging in my prospects—while many things *appeared* to be against me. I have often no comfort at home or abroad, except what I derive from prayer, and the hope of Heaven. I feel greatly defective in every part of Christian character. I groan, being burdened; still my *ruling desire* is to serve, glorify, and enjoy God as my portion."

"*Dec.* 23.—For about a week past, I have been more than usually alive to the concerns of my soul. I attribute this, instrumentally, to reading the Pilgrim's Progress. I have been much engaged in prayer, though I am far from that state of mind in reference to this duty, to which I aspire, and which I hope to attain. I have been particularly led to pray for the gift of the Holy Spirit, that I might have *clearer* and more *distinct* views of the *atonement* and *righteousness* of Christ, and that I might be able to rest *here* with more comfort and assurance of acceptance; that Christ might be more precious to me, and that his law might *constrain* me more than it ever has done."

"*Sab. Eve., Dec.* 29.—Preached a funeral sermon at Smithfield—very much exhausted in body when I arrived there, and in a most unfavorable state for preaching. Having a written preparation I made out to go through with the service, but in a manner very uncomfortable to myself, and I fear not much to the edification of the hearers.

CHAPTER VI.

Invitation from Baltimore.

THE thoughtful reader will now be satisfied, that the state of Mr. Walton's mind and feelings was such, as to demand moral stimulus of a certain kind, in order to raise them to such a tone as would fit him either for personal enjoyment or useful effort. His mental *idiosyncracy* evidently required it. The kind Providence of God supplied this desideratum.

On his return from Smithfield, one of his preaching places, a letter was in waiting from Baltimore, the object of which, was to obtain his services for the Third Presbyterian Church in that city, then in its infancy. On the reception of this, he remarks: "I felt pleased at the idea that *perhaps* the Lord was about to open to me a door of greater usefulness. Yet my mind is much impressed with the thought of entering upon such a sphere of temptation and of arduous duty; I feel less confidence in my ability for such a situation than I did several years ago. I try to pray daily and *often*, for divine direction. And now I must act according to that view of the case which the Lord may give me. On the whole, I am convinced that it is my duty to visit the congregation in Baltimore, if the Lord should permit me so to do."

The expectations of Mr. W. had not been at all turned in the direction of Baltimore, and of this invitation, therefore, he remarks, that it "came unsought, unexpected, from a place that I had not thought of." So serious a proposal was of course made the subject of solemn deliberation and of earnest prayer. He visited Baltimore in the month of January, 1823, preached to the congregation two Sabbaths, and attended three adjunct meetings. Soon after this, he received a regular call to settle as their Pastor. On coming among them, he ascertained that things were not in a perfectly pleasant state. Causes of internal dissension had prevailed; jealouses existed; different opinions had, as is frequent in cities and larger towns, been formed on the merits of different candidates, and, says Walton, "it seemed very difficult to unite them." The appearance and labors of a new minister served for a time to repress rising animosities, and in proportion as attachment drew them towards their minister, it drew them nearer each other. The process of the election was conducted in a very friendly manner, though some votes were given to another candidate. "When they saw how large a majority there was in my favor, the minority proposed that the call should be unanimous, and cheerfully fell in with the majority."

Having stated this fact in one place, in another he says: "It is a field of labor into which I shall enter with joy, and I now feel *my whole heart given up to it.* My anticipations of usefulness and of comfort are far more pleasing than they ever have been before. It is true I have had, and still have some fears and anxieties as to my competency to fill such a station, and I know it will require unremitting diligence and strenuous exertion on my part. -Yet I trust the Lord, who has guided my way thither, will be with me there, and crown my labors with his blessing, and fill my soul with the joys of his salvation."

His mind had been for some time so much occupied with the prospect of the spiritual work before him, that he had been accustomed to "pray much that the Lord would order all my affairs in such a way, as most to promote his glory and my best interests." This prayer was answered by the loss of between three thousand and four thousand dollars, the consequence of a conflagration. "Yet I am not distressed by the event. I feel no disposition to complain." He had indeed lost much of his interest in his temporal concerns, and therefore his mind suffered little.

But his anxieties on other subjects were at this time so great, as not only to deprive him of rest, but to exhaust his strength, and lay him for a time on a sick bed. Fearing a season of illness, he supplicated the Lord to restore him to health and to his family. This prayer, too, was answered. He soon recovered, and left Baltimore for his residence in Virginia, praising the Lord, and chiding himself for unbelief, "O that I may never henceforth distrust the goodness and the mercy of my Heavenly Father!"

On the 22d of February, Mr. Walton arrived with his family in Baltimore, to take charge of his new congregation. On the next day, he commenced his labors, though his lungs were in so irritable a state—the consequence of a cold—as almost to prevent him from speaking. In his diary he thus writes: "I feel my need of divine aid more than ever before. I now desire to devote my whole time to the Lord in the work of the ministry. I desire *my whole heart and soul* to be engaged in it. I desire to be greatly useful here. This desire is so strong and habitual, that I seldom feel and never cherish any other repugnant to it. I long for a revival to my own soul and to the congregation."

Returning from church that evening, his soul was so full of love for sinners, he poured out his feelings in presence of the Elder's family, with whom he sojourned, until deep solemnity pervaded the whole family, and some were melted to tears. It was one of those seasons, when the servant of the Lord feels as if he could impart, not the gospel of God only, but his own soul to the objects of his solicitude.

"*Feb.* 23.—I have been informed that my preaching, when I was here before, was blessed to a young man who had been addicted to intoxication, and that he now appears to be reformed, and attends meetings regularly. Thank God for this token for good!"

"*Sabbath evening, March* 2.—Went to church this morning, feeble, and with no pleasing anticipations as to the performance. But the Lord gave me strength in body and soul, and enabled me to preach more to the satisfaction of the people than ever before. I preached for brother Nevins this afternoon, but had to exert myself so much to be heard, that it was a painful effort. He preached for me this evening a very good sermon. I trust good has been done this day. May the Lord follow our labors, and the labors of all his servants, with his blessing! The congregation is increasing. My hopes are rising. But my poor, feeble, feverish body, has suffered much under the excitement and the labors of the day. I feel this to be a critical period in this congregation. It is very important that we make a good beginning, and we have some difficulties and perplexities to encounter."

Soon after coming to Baltimore, his mind was led, in consequence of its unsettled views, to investigate the subject of the baptism of the children of non-communicants. The result of his inquiries was, that he felt it his duty to adopt the strict plan of baptism. To that sense of duty, as was characteristic of the man, he constantly adhered. He says: "I have had a few applications from others, but I have always, I believe, satisfied them that I was right in declining. In two instances, I have hopes that this measure will have a good effect."

I find by his journal that some disciples were added at each communion.

In the month of April, after an absence of some weeks in Virginia, Mr. W. returned to Baltimore, in a state of health little improved by his journey. Having thrown up a quantity of blood, "I was a good deal agitated, and it gave rise to *very* serious, and solemn, and, I hope, profitable exercises of mind. I began to wonder what the Lord was about to do with me, and whether I had mistaken all the occurrences, which seemed to say it was my duty to go to Baltimore. I refrained from eating animal food, and eat but little of any thing, until I became extremely weak, and shortly before I left Bethany, my strength was so entirely prostrated, after attending to the loading of a wagon, and my fever so very high, that I thought certainly I have all the symptoms of the consumption. My despondency was great. I felt as if it would be impossible for me to get to Baltimore, or to do any more service in the world. * * However, I struggled and prayed against such feelings, and endeavored to acquiesce in the divine will. I believe on the whole, these exercises of mind, though *very* distressing, were profitable, and have left an abiding impression. I now feel and preach more under the *realizing* apprehension of eternal things than ever before; and my preaching has recently been attended with unusual tenderness of feeling, freedom, and fervency."

"*May* 12.—My health is still very delicate, and I am often *very feeble*, and weighed down under a load of melancholy. This, however, does not lessen, in any degree, my purpose to lay myself out here, for promoting the cause of Christ to the extent of my power. But when I am *so* feeble, so unable to make much effort of body or of mind, and consider *how much* is here to be done and *how much depends upon me just at this time*, I am often ready to sink. But I struggle against the workings of unbelief, and cry to the Lord for help; and blessed be His name, He does help me often, in secret and in public. Last Sabbath, I preached twice with much freedom and fervency, and I do not remember ever to have prayed so earnestly for the divine aid and blessing upon myself, and particularly for the people, that *they* might be abundantly benefitted."

"*June* 6.—Administered the sacrament of the Lord's Supper last Sabbath. Received nine or ten new members.

There have recently been a number of applications for pews. All this is encouraging, and I desire to praise the Lord for it. Two or three times, lately, I have had a spitting of blood; and such is my state of body at this time, that I am every day expecting a return of it. I have to be very careful and uniform in my diet, exercise, the state of my bowels, &c. This has often produced depression, and I have been advised, by physicians, to give up preaching; and by brother Nevins to leave here for a time, and go to Virginia. But I cannot see my way clear to do either. It would indeed be a great affliction to me to give up preaching."

"I have been lecturing extempore on Thursday evenings lately. Twice I have gone through tolerably well; but last night *I labored and failed* in my own apprehension, and felt deeply mortified. May the Lord sanctify to me such trials, and give me grace to do his work better."

"*June* 8.—I have often been strongly impressed with the belief that I shall soon be taken off with the consumption. Reading the life of Pearce, who died with that complaint, has deepened that impression. My bodily weakness and frequent indispositions have, I hope, been in a measure sanctified to me. I feel more serious and thoughtful, more weaned from the world than probably I should otherwise have been. I do not suffer myself to indulge an expectation of living long."

On the evening of the Sabbath, June 13, he preached for Dr. Glendy, and exerted himself beyond his strength. The next day he writes: "This morning, I am *completely prostrated,* and feel almost like giving up the ghost. I long for clearer manifestations of my Saviour's love to my soul, and for a *sweet acquiescence in all his dealings with me.* I feel a strong desire, and constantly pray that my afflictions and trials may be *sanctified* to me. I have often found of late, that any change in my feelings for the worse, depresses me. The Lord pity my infirmities, and pardon my sins, and give me such views of Himself and of Heaven as will render death desirable!" Such prayers are often answered. "I have," said Payson, "suffered every conceivable kind of spiritual distress myself, and have seen too much of the good effects of it, to be much grieved, when I see others suffering the same. I know that Christ is with them in the furnace, and will bring them forth as gold, and therefore, though I sympathize with them, I am rather pleased than sorry to see them distressed. I have long considered a growing acquaintance with the desperate wickedness and surpassing deceitfulness of the heart, as almost the only mark of a real Christian, which Satan cannot counterfeit." P. 222 of Life. Yet, in another place he says, with characteristic strength of thought and peculiarity of manner, after visiting a criminal under sentence of death: " it seemed as if I would willingly have been hanged in his place, rather than feel as I did. I can more easily believe that all other things work together for good, than that melancholy does. It appears to be full of evil, and to be productive of no manner of good, either to myself or others." p. 163.

If the natural darkness, which precedes the dawn, is sometimes intense, the same may be said of that mysterious gloom, which, at times, overspreads the mind of a Christian minister, and oppresses his soul. It was the lot of Walton, during this summer, to be greeted with a brighter dawn in his spiritual affairs. Indeed, his mind underwent a revolution, more especially with respect to the doctrine of revivals, of which, previously to this period, he had entertained inadequate conceptions; a revolution that affected his whole subsequent ministry. A conversation held with a brother, who was providentially visiting him, had the effect to awaken in his mind a new train of thought on the important subject of dealing with immortal souls. Much was said on the ways and means of presenting truth to the mind; on the advantages of one style of preaching, and the disadvantages of another; on the causes of the different success, so far as human agency is concerned, of different preachers, and on the general mode of conduct in those precious seasons of the outpouring of the Spirit, which have distinguished our American Israel.

Mr. Walton's mind began to awake to the importance of *exertion* for the salvation of sinners. Could nothing be done? Must not the labors of the pulpit be followed up and sustained by private expostulation? Was it in the nature of mind to be permanently affected by a subject, however sacred and awful, which was presented to it but one day in seven, while subjects of an opposite character engrossed the remaining six days? And that, too, when from the former the natural heart instinctively revolts, while around the latter it clings with ardent fondness? And when, too, the former subject comes in general terms to a hearer, in common with hundreds of other hearers, while with the latter he enters into immediate and interested contact, and is affected as an *individual* by all around him. Questions and considerations like these occurred to his mind, and he resolved to try the influence of personal effort for the salvation of individuals. His attention was, in the first place, naturally directed to the young. A few of them were assembled at his house, and solemnly addressed on the concerns of eternity, after which, special prayer was offered for their salvation. Much seriousness and feeling pervaded the meeting. On the next Sabbath, Mr. W., whose heart had been drawn forth in earnest prayer for a divine unction upon his own soul, as well as upon his people, preached with unusual animation on the subject which engrossed his mind—the necessity of the reviving influences of the Spirit. After service, he requested those who desired to unite in supplications and labors for so great a blessing, to remain in the house after the congregation had retired. "A considerable number remained. We conversed with them for some time, and proposed that the members of the church should meet, two or three together, every Monday evening, to converse and pray for a revival. I believe a number have complied. Last Monday evening, we had another meeting of young people at my house, while others were praying for praise. It was the result of pride, and defective views of the character of Christ. It made me feel very unhappy, and I could not pray with any comfort or enlargement for myself or others, for I felt as if God would not regard me. It was similar to those exercises of mind that I had not long, after I went to Hampden Sydney. I looked too much at the *human* nature of Christ. But sometime after, I had a long conversation with brother ——, on divine sovereignty and glory, and man's duty, particularly Christian duties and obligations. I then retired to pray—had some freedom and enlargement. I then lay down, and closed my eyes, and meditated on the character and glory of Christ, and had more exalted and comfortable views of Him, and felt a more entire willingness to be in his hands, and a more unreserved submission to Him, though He should condemn me, than I ever did before. I have had more humiliating views of my own heart, as being *totally depraved*, and of my past life, as being altogether sinful, inexpressibly defective in right motives, and zealous endeavors, than ever before. I now feel that I ought to make an unreserved surrender of myself and all I have, to God; to be disposed of for His glory, and desire to aim supremely at that object, and to approve myself a faithful servant the remnant of my days, while I depend entirely on the merits of Christ for my pardon, acceptance, and salvation."

One remark should not be omitted here, that the reader may ask himself, is it so with me? "I feel much more interested in the *Bible* lately than ever, and much less concerned about popularity."

"*July* 29, *Monday*.—On Saturday evening, I coughed up blood a number of times, twice through the night, and also on the Sabbath morning. I was bled. In a very feeble state, I was taken to church. As soon as I was seated in the pulpit and looked around on the people, I was almost overwhelmed with my feelings. This state of feeling continued, with some variation, until the whole service was over. I administered the Lord's supper. I felt as if it might probably be the last time, and I gave the communicants a solemn charge to live *to the glory of God;* and to sinners, to flee from the wrath to come; telling them that I would be a witness against them at the judgment seat, if they did not. The whole service was very solemn, and I hope good was done. Spent the greater part of the day in reflection, self-examination and prayer. * * * I have not yet those clear views of the glorious character of God which I ought to have, nor that disinterested concern that his kingdom may be promoted, and His glory displayed, which Brainard speaks of, and which ought to characterize every Christian. This is what I now labor for. Lord, satisfy this desire of my heart, and do with me as it may seem good in thy sight."

"*Oct.* 10.—Last Saturday, we returned from Virginia. We have been afflicted more than ever before. Our children were all sick; the youngest has been very low for more than two months. * * * During my absence, in travelling and mixing with company, I became very cold and insensible; lost the spirit of prayer, and was part of the time in deep melancholy and depression. My distress was unspeakable at times; but it seemed to partake too much of that sorrow of the world which worketh death. I believe I sinned against the Lord by indulging it. And yet, notwithstanding all my sins, the Lord still exercised His mercy and forbearance towards me; my health, on the whole, improved very much.

On returning, I found the congregation considerably increased; the meetings more numerously attended; a number rejoicing in hope, and many anxious. My heart was very cold and disconsolate. I could not feel much for others, nor for myself. I felt that I had lost a great deal in my spiritual interests, and was unfit for any duty. I had, and still have fears that I have never had such views of God and of myself as produce true humility and repentance. I cannot feel and realize the *great evil of sin*, nor the dangerous and deplorable condition of sinners. I don't feel my heart constrained by the love of Christ as it ought to be. There is much darkness and confusion resting on my mind. I feel that I want *power to believe* the promises of God, and the necessity and reality of the operations of His Spirit on the mind, to deliver it from darkness and sin. I try constantly to believe and to realize these things, and perhaps I do in some low degree.

As this is the day for examining and receiving new communicants, we have set it apart for fasting and prayer."

"*Sabbath, Oct.* 12.—We this day administered the Lord's

Supper,—16 added,—2 baptized. I preached last Sabbath and to-day, from a skeleton, and without any difficulty. I find it the easiest method of preaching that I have yet tried. In addressing sinners after the communion services, I had much liberty and affection. We have had solemn meetings during the last week. Two found rest in my house. We have been much engaged in prayer and visiting."

These visits were useful on various accounts. They served to render the minister better acquainted with the minds of his people; to give permanence to the instructions of the Sabbath; to multiply the responsibilities of the hearer; to set him on a course of practical thinking; to stimulate and strengthen the Christian; in fine, to invigorate the graces and awaken the sensibilities of the pastor himself. It reminds one of the indefatigable diligence and thorough work of the man. who, though he had the care of all the churches, 'by the space of three years, ceased not to warn every one night and day with tears.' No pre-eminence in preaching—no diligence in the use of the author's pen, can make up for the want of discharging that duty—so much neglected—of parochial visitation. The people, if inclined, have no *right* to absolve their pastor from this obligation. That right is vested only in the Head of the Church, and He, both by example and precept, has inculcated the duty. 'Ye have scattered my flock, and *have not visited them.*' '*Preach the word; be instant in season, out of season, &c.*'

Mr. Walton after entering in his diary the fact of his having paid twelve visits, remarks that he had "seen much to convince him of the utility of preaching from house to house." If in the midst of active labors and exemplary usefulness, the pious pastor feels this, how will he not appreciate this means of doing good, when from the bed of death he reviews his ministerial life! 'The life of a minister is the life of his ministry.' Said James Hervey on his death-bed to his curate, "How much has Christ done for me, and how little have I done for so loving a Saviour! If I preached even once a week, it was at last a burden to me. I have not visited the people of my parish, as I ought to have done, and thus have preached, as it were, from house to house. I have not taken every opportunity of speaking for Christ." And a gush of tears attested the sincerity of the dying Rector's emotions. "Do not think," he added, "that I am afraid to die. I assure you I am not. I know what my Saviour hath done for me, and I want to be gone. But I wonder and lament, to think of the love of Christ in doing so much for me, and how little I have done for him." How little, reader, hast THOU done for Him!

"*Oct.* 11.—Paid four visits; felt deeply concerned for one young woman in great distress. Miss ———, saw a young man who had been under impressions, but who says he has now sold himself to the Devil—that if hell was open before him he would jump right into it! He has pious parents. A young woman died in this city this week, who said, before her death, she felt the scorching of hell-fire, and begged her mother to sprinkle water on her face and breast."

Cases so fearfully affecting as these, startle the mind, and even produce a sensation of mental pain. Nor is it alleviated by the reflection, that they are matters not of imaginative fiction, but of melancholy fact. The writer was acquainted with a young man, the subject of frequent conviction, of an enlightened intellect, and a warm heart, who to the habitual resistance of these convictions, added at length the crime of breaking covenant with God, discarding his Christian profession, and plunging into open vice. One day, as he was pacing the room with strong emotion, which exhibited itself in the restlessness of his eye, the paleness of his cheek, and the hurry of his step, a friend asked him; "*What is the matter with you —— ——?*" "*Matter!*" replied he, "*I'm a devil incarnate, that is the matter!*"

Not long after this he descended to the tomb, under circumstances the most affecting,* and even appalling.

"*Tuesday*, 14.—Four visits—the most interesting day I ever saw. In Mrs. ——'s family, four persons submitted in about an hour. I have remarked that those who have striven most against their convictions, have the most pungent and awful distress. Little —— —— who, one would suppose, would have yielded directly, was the most stubborn of all and did not give up even to the last. At night we had the most interesting, and solemn, and awful meeting in the Session room; two persons there submitted, and many more in distress. My text was, '*Behold I stand at*

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* The Rev. Mr. Baker, the early friend and bosom companion of Walton, from the stores of his recent rich experience, presents us the following painful, but instructive facts:

"At a meeting in Alabama, which was much blessed, there was a man present one night, who was considerably impressed: he wept abundantly. Upon retiring from the Church, however, and meeting with some of his wicked associates, he was rather ashamed of the feelings which he had manifested. And being asked how he liked the preacher? 'I was *fool* enough to cry,' said he 'when he preached.' Two days after that, at his usual work, he dropped dead!"

"Mr. R——, a young man in strong health, good circumstances, and lately married, was present during a memorable meeting held at ——, South Carolina. He lodged in the same house that I did. When he saw many around him pressing into the kingdom, he was evidently not at rest in his own mind; but he was not converted. About two days after the meeting closed, he was taken ill. Perceiving at last that he must die, he sent for a Baptist preacher. The man of God came, (it was early in the morning,) and found him in a state of great mental agony. Oppressed with a sense of his guilt, the sick man cried, 'Oh for forgiveness!' The minister told him that there was forgiveness with God through a crucified Redeemer. 'No! no!' replied he, 'but I don't feel it here'—laying his hand upon his bosom—'I don't feel it *here*, sir.' What could the man of God do? He mentioned a variety of promises. But none administered any consolation. 'My day of grace is over,' said the dying man. 'My day of grace is over, sir, and what is more, I know when it closed. It closed when that meeting closed. I am lost! and it is all owing to my pride.' Here some one interrupted the conversation by coming in and inviting the minister to go into another room to breakfast. When he had withdrawn, some one requested Mr. R. to compose himself and sleep a little. 'Sleep!' said he, 'Sleep! I have no time to sleep now! I must spend all my time in prayer now!' Alas! the angel of death was come! *He began to die!* Perceiving it, his wife in the paroxysm of grief and affection, threw herself upon the bosom of her expiring husband, and shrieked aloud. This roused him for a moment, and with a certain look of the eye, never to be forgotten, he exclaimed, 'Lord Jesus!' and expired! Here I am reminded of the words of the Rev. Rowland Hill, when he was sinking in death: 'Jesus Christ is every thing to a dying man.'

the door,' &c. It was while pressing that at Mrs. L——'s that the work begun there."

"*Wednesday eve.*, 15.—Visited eight families—awful and glorious scenes in two meetings this afternoon and evening. Ten or twelve found peace. One young woman, as soon as she knew her cousin had given herself to the Saviour, was filled with rage. She afterwards found peace. Last night when she heard that two of her cousins had found peace, she was enraged all night, and to-day she tried all she could to prevent them from coming to meeting; yet she came with them, and when her cousin found peace, she felt as if she could kill them all! Miss —— lost her impressions by a visit to the country."

"*Thursday* 16.—Visited seven families. P—— was so much enraged when his wife was converted, that he turned pale and trembled, and walked about in such a way, that I thought he was going to get a cane, to beat us out of the house—now he is trembling on the verge of hell—in great agony. He was a Universalist; he said he had made up his mind."

"*Friday* 17.—Visited seven families. Mrs. P—— left home, and staid out all the morning to avoid our visit, and when she came home in the afternoon, and found us there conversing with Mrs. L—— and family, she walked up stairs lightly to avoid us. But when she got up there, she was so unhappy she was *constrained* to go down, as it were, by resistless power, and there she found the Saviour."[*]

"*Monday morn.*, *Oct.* 20.—Mrs. M——'s family came from Ireland about three years ago, and they appear to be very orderly, decent people, but totally ignorant of true religion. They said, when I first conversed with them, that they never had heard of any such a thing in Ireland, as conviction and conversion, &c. For some time they held their old notions tenaciously, and said my doctrines appeared very strange to them—they even laughed about our proceedings. But at length one of her daughters was convinced of sin, and found peace just in the way that other lost sinners do, and now her mother is in deep distress, complaining in anguish that her heart is as hard as a stone."

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[*] A minister once called to converse with a family on the subject of religion. A gay young lady perceived him from the window, and absconded through the back door to the house of a neighbor, saying as she ran, 'He shall not get me this time.' The minister came in disappointed. He bethought himself however of a method of reaching the fugitive, and picking up a Bible turned down a leaf at the passage: '*The wicked flee when no man pursueth*,' and requested her mother to hand it to her when she should return. She returned in triumphant glee after the preacher had left the house, joyous in her thoughtlessness, when her mother showed her the passage. She looked at it; her countenance fell. The thought struck her that she could not fly from God, from whose all-searching eye, not the remotest distance, nor the deepest darkness could hide her. Deep convictions succeeded to serious reflections. She now *sought* the minister, and with weeping eyes, made her apology to him, which was rather an humble confession than an apology. 'Make your confession to God, said the pastor; 'Who am I? You have done me neither offence nor injury. But you have greatly offended God and injured your Saviour, Miss A——, and to Him you must go.' Such an anecdote possesses a pleasant interest, and suggests solemn reflections.

"After anxious meeting, Mrs. M—— and Miss H—— were in awful distress; while I was talking, Mrs. M. fell on her knees and began to pray. Miss H. and herself remained on their knees I suppose for two hours, and seemed unwilling to go away at last. My soul is oppressed with anxiety for them. But at last I became willing that the Lord should do as He pleased with them—and convert them when He pleased."

"*Tuesday* 21.—Six visits; this evening while conversing with Miss H. at my house, *almost without hope* that I could do her any more good; her heart was softened, her burden left her; she became willing to rely upon Christ, and to give herself up unreservedly unto Him. She was greatly relieved; but no animal feeling expressed, still, solemn and not very talkative, afraid that *perhaps* it might not be conversion."

"*Wednesday*, 22.—Two visits; a young man told me he had been under impressions for several years, more or less, and lately more than ever, but last Monday evening he lost them; and he believed it was for trifling with them and refusing to submit, and now he says he cannot feel any alarm or concern about the state of his soul."

"*Thursday*, 23.—Four visits; Mrs. M. has found peace! She was much alarmed by hearing the above fact related; was almost in despair for a day or two; this morning, as she awoke, she was enabled to give herself to the Lord, who took away the stony heart, and gave a heart of flesh."

Allusion has already been made to the very timely and perspicuous exhibition of truth, by Mr. Nettleton during the revival in Pittsfield, in 1821, especially on a certain evening, when many important ideas were thrown out on the subject of dealing with anxious sinners, which seemed like new discoveries. Many received the truth with joy, but some doubted, and even resisted, what to them appeared such *new doctrines*. The writer noted down one of those sermons at the time, an extract from which is given below.*

Such has ever been the spirit and style of the preaching of men, who have been eminently blessed in turning sinners to God. It is apostolic; it is scriptural. In a letter† written by George Whitefield to a friend, dated Savannah, June 25, 1740, that wonderful preacher says: "How can they possibly stand, who were never brought to see, and heartily confess, that after they had done all, God might, notwithstanding, deny them mercy! It is for preaching in this manner, that I like Messrs. Tennents. They wound deep before they heal. They know that there is no promise made but to him that believeth, and therefore, they are careful not to comfort overmuch those that are convicted. I fear I have been to incautious in this respect, and have often given comfort too soon. The Lord pardon me for what is past, and teach me more rightly to divide the Word of truth for the future."

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* "When," said the preacher, "a sinner is in distress for his sins, and goes groaning about, and asks, *What shall I do? My sins are so great they can't be pardoned*, What do you tell sinners? Why, '*Don't despair, poor mourning souls.*' Now what do you mean by this? Do you mean to encourage the sinner in his sins, and to take his part against God? What is this but pleading his cause against God? You are attempting to ease and soothe him, while he is in rebellion against God? When the sinner is in this distress, there are two things that press heavily upon him; a sense of his obligation to repent, and a fearful apprehension that he never shall repent. Now if you tell him not to despair, to wait God's time, and the like, why, you take off this obligation at once. You remove all anxiety, and most probably cause him to sink down into a state of stupidity and indifference on the subject. You take away this apprehension also, and the danger is, that the sinner will either sink down into a state of stupidity, or mistake the relief he feels for a change of heart. Now instead of quieting him in his sins by such language, you should endeavor to increase his distress as much as possible. You should *press him down*, and tell him he must submit to God, and he generally will. I know some have been brought out truly regenerated after all this flattery, but it was not in consequence, but in spite of it. Flattery is too pleasant to the sinner."

"Again, say you, '*look to the promises.*' Now there is no promise to the impenitent sinner, and how then can you exhort him to look to the promises, while he is in his sins? I distinguish between *promises* and *invitations*. Men are *invited* to repent and believe, but there is no *promise* to them till they do. Promises are founded on Christian graces."

"Now, my Christian friends, be careful how you talk to sinners. I have known cases, where persons in deep distress have become opposers of religion, by being quieted in their distress. Beware how you cross the strivings of God's Spirit."

† English edition of his Works in six volumes.

On this subject, the mind of Mr. Walton received great light, during the progress of this revival, the first he had witnessed. He was led to think profoundly on the general subject, and a portion of the results of these thoughts, besides an account of the revival itself, was embodied in a narrative,* which was published at the time, excited much interest, and passed through several editions. Some of these editions were published in New England, and in New York State, quite remote from the place of the first publication of the pamphlet. But a circumstance still more cheering to the Author, and worthy of grateful remembrance is this—that his pamphlet was blessed to the revival of religion in other places, where the face of the writer was never seen, nor his voice ever heard.

It appears from the journal of passing events, which Mr. Walton kept at this time, that he must have performed a great amount of labor, and that, too, of the most exhausting kind. His visits and personal efforts for the salvation of sinners were multitudinous and indefatigable. They have not all been recorded, nor is it necessary to the truth of our sketch; but the reader will be gratified with the extracts which follow, and with the judicious remarks on the case of the young man, of whom he speaks.

"*Monday, Nov.* 3.—Absent a week attending Synod and Presbytery. Yesterday week a young man of high standing and considerable intelligence, cried out in Church. He had been in a good deal of worldly trouble, and perhaps he had expected some distress on account of his sins, but he was very ignorant of the nature of true religion, and of the law of God. As far as I could judge, his strong feelings were produced by a belief that his exercises of mind had been *the result of divine influence*, and although he did not seem to think he had religion *yet*, he had so strong a hope it would issue in his obtaining it, that it threw him into ecstacy. He said he would give the world if he could die *then*. I visited and conversed with him, and found that he had nothing like faith in Christ, as a Saviour. His mind was in the dark on that subject; he now thinks he is willing to do any thing to be saved, and becomes irritable when told he is not willing. 'If I cannot get religion at your Church, I'll go somewhere else.' He now thinks he has religion, but I fear he is mistaken; he has not that humility and solemnity which would result from true conviction and repentance."

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* See Appendix.

"*Nov.* 6.—Two days ago I closed my 30th year. When I consider what has been the state of my health for a number of years, the dangers through which I have passed, and above all, how much I have done to provoke a righteous God to cut me off, it seems wonderful that I am still in the land of the living. Last summer every appearance seemed to indicate that I was near my end; now my health is better than it has been for six years! I regard it as a great mercy that I have been brought to this place. The hand of the Lord surely has done it. Last year, this time, I had *no expectation* of it. What important changes take place in a short time! How important the consequences that have resulted and yet result from my coming to Baltimore. Between fifty and sixty persons are now entertaining a hope that they have passed from death unto life, who but a few months ago were 'in the gall of bitterness.' Although I have not been the immediate instrument in the conversion of all these persons, yet it seems to have resulted from my coming here. And the Lord has done all these things in such a way, as to preclude all boasting, especially from me. I am conscious of so much coldness, indifference, and so many other evils of my heart attending this work, that I *know* it cannot be ascribed *in any measure to my desert.* Often has my heart been so barren of every good feeling, that I have much reason to fear I have never experienced a saving change. Still I have felt a prevailing, and often a very strong desire to see the good work of God go on, independently of any selfish considerations. My greatest difficulty has arisen from my not having such a sense of the *great evil* of sin, and of my own sins, as to feel that God might justly cast me into hell at any moment, notwithstanding all I have done to escape his wrath. My views are not as clear on this subject as I wish them to be; although I know whatever God does will be right, and I think I feel willing to trust myself in his hands, to do with me as it may seem good in his sight."

"*Monday*, *Nov.* 10.—Seven visits; yesterday evening read Pres. Edwards sermon, and afterwards related the fact about a party being carried down the cataract of Niagara. A solemn impression seemed to be made, and one woman this evening said it was the means of awakening her. I find some are becoming very angry with the plain statement of Divine truth. But the congregation is increasing."

"*Nov.* 12.—Four visits; a meeting for young men; find great opposition to the doctrine of immediate submission and repentance. They think they must pray first."

"*Nov.* 17.—Yesterday evening I read a sermon which I had extracted partly from Dr. Emmons. I felt so much difficulty—was fettered, in delivering it in that way, that I came home much mortified, and resolved not to attempt it again, unless it be in extraordinary circumstances. In the morning I had much liberty and clearness in preaching from the history of Simon Magus."

"*Nov.* 22.—Yesterday we had a fast, and in the afternoon admitted twenty-seven to the fellowship of the Church. It was a time of refreshing to my soul. I could not but bless God for bringing me to Baltimore. Miss L——, (about 13 or 14 years old,) although surrounded by older persons, and by the session, yet spoke of what the Lord had done for her soul without embarrassment, and with so much frankness and unaffected feeling as delighted me."

"Mrs. T. said while under conviction, she would often rise from her knees, and *grate her teeth* against Christ for not giving her peace of mind, when she was seeking so earnestly."

"P. has lost his impressions and become a persecutor."

"Mrs. P. went home from meeting last Tuesday evening, and felt so wicked and unworthy, that she could not pray for herself, and thought she would be shut out of Heaven; but she thought 'if I am not to go there myself, I'll pray for sinners,' and she immediately found relief. She said with much feeling 'I always feel in debt.'"

"*Nov.* 27.—Yesterday and to-day, eleven visits; five hoping since Sabbath; one of these has been a sneering atheist; has come to our meetings to ridicule. Last Monday evening he disputed with me the existence of God."

Mr. W. continued steadily to visit his people. Nearly thirty visits were paid by him in three or four days, all of which were strictly religious visits. In every form of duty he was conscientious and faithful. "Lost four communicants, by dealing faithfully with their souls. I feel it to be a relief to get clear of them, unless they would give some evidence of piety."

"*Dec.* 5.—Last Sabbath had considerable liberty in preaching from these two questions, 'Are there few that be saved?' and 'Who then can be saved?' I have reason to believe solemn impressions were made, and some were awakened. Last Tuesday evening went to the Session room under a most *painful sense* of my sinfulness and incompetency, and fearful that the revival would stop; having scarcely *any* hope that I should be instrumental in doing any good that night, and behold I was set at liberty, and it was one of the most interesting and useful meetings we have had since the revival commenced. I have often wondered at my insensibility. I never had less animal feeling than since the revival commenced; though I know my exercises have been more rational, sanctifying, and humbling; and less mixed with spiritual pride and selfishness, than ever before. I have had more of the fear of God, and have aimed more simply to please Him, and to declare his truth plainly. I never was so much raised above the fear of man. I spoke last Monday evening extempore before four or five ministers at the monthly concert. Nothing could have induced me to do such a thing when I first came to this place. I have often had fears that I never experienced a saving conversion; that I had a saving knowledge of, and faith in Christ, and that I had never experienced those deep and humbling convictions, which true Christians experience. I have, however, a prevailing and comfortable hope, and feel an increasing deadness to the world; my mind is more and more set on promoting the work of God; I feel more sensibly the worth of opportunities of usefulness, and regret that I have suffered so many to pass without improvement. I now find it comparatively easy and natural to try to do good wherever I may be. I have been enabled yesterday and to-day to pray more intelligently and distinctly in the name and for the sake of Christ, than ever before; and have felt in some measure, the *sweetness* and the *value* of the privilege of praying in his name, seeing how glorious it is to God to pardon, and bless, and save sinners in this way; and this evening I see more clearly than ever before, *how* just it will be eternally to damn every sinner who refuses to be saved in the Gospel. The rejection of Christ appears an *enormous* sin."

"*Sabbath, Dec.* 7.—Preached this morning, with much depression at first—but had tolerable clearness and liberty towards the close. This evening with unusual clearness, and liberty, and self-possession, and superiority to the fear of man. Had some sweet thoughts and feelings this afternoon about the entire devotedness of saints in glory, and with what alacrity and joy they do *every* thing in their power for the glory of God. Have felt more of this spirit lately than ever before. I desire to feel a constant willingness to devote myself and all I have to God; to have no other end in view. Went to Methodist meeting-house after our service concluded, where were a number in distress. Heard such prayers and such directions given them as distressed me, and excited a stronger desire to promote *the cause of truth.*"

"*Dec.* 12.—Mrs. P. being in bad health, was brought into darkness and distress; in this state she continued for several days; her feelings appear to have been very painful. On Tuesday, while she was praying for Christians, she said the Saviour seemed, as it were, to open his arms to receive her! Her joy was great; she says she sees her darkness was her own fault."

On the evening of this day, Mr. W. proposed to the communicants, and the young converts, to spend the time that should intervene between that day and the approaching

'Christmas,' in reversing, so far as their example and practice might go, the ordinary customs of the season, which in the Southern portion of the land, sanction such excess of mirth, and not unfrequently, festivity of the most tumultuous character. What can be more absurd and disgusting than the explosion of gunpowder, to hail the eve of the day, when the Prince of peace is said to have been born? What more abhorrent to the pure mind of the Son of God, than the gluttony and drunkenness, that distinguish that season of the year—the *holidays?* *Holy*days indeed! The season is one rather of profane *diversion*, than of holy *devotion;* of brilliant show, rather than of humble worship. "It is a matter of just complaint," says a divine, "that such irregular and extravagant things are at this time commonly done by many, who call themselves *Christians;* as if, because the Son of God was at this time made *man*, it were fit for men to make themselves *beasts*." It was agreed that the interval should be spent in peculiar abstinence, and that one day should be devoted to fasting and prayer. "It was the most reviving meeting we have had to Christians, and I entertain strong hopes we shall see much good resulting from the measure."

"*Dec.* 13.—My cares and labors of late have been so numerous and pressing, that they have interfered with my self-examination and devout meditation. This I find to be indispensable to distinctness of views and the right exercise of the affections. Without it, prayer is often unmeaning."

"*Dec.* 16.—Visited seven families. One of Mr. ——'s members, who had been persuaded to be baptized and to take the sacrament, to get peace of mind, and who had settled down in sin, and become so hard, that yesterday week she said if hell was opened before her, it would not move her; afterwards went to the anxious meeting, and was awakened, and brought to weep; her distress has been increasing, and this morning she sent for me."

"*Dec.* 17.—Last Sabbath, was more sensible of my incompetence and unworthiness to be employed in the work of the ministry than ever before. After the morning service, I was exceedingly cast down, and could not rest until I resolved to take up the same subject again in the evening. When I commenced praying, I felt cold, shut up, *unable* to pray, as if I had no power; before I concluded, was a good deal enlarged. In the evening, when I commenced preaching, I felt unable to grasp the subject or connect ideas together. I felt as if I *could not* preach. But I was soon set at liberty, and had a comfortable time. I never before felt so willing to sacrifice my reputation as a preacher with the world. I have been enabled to rise above the fear of man of late, for which I feel truly thankful. It is indeed a great mercy."

Among the interesting cases recorded in the journal of our departed friend, are those of two persons, with whom the editor was personally acquainted. Mrs. —— thought her sins so very few and inconsiderable, that it would be, at any convenient time, an easy matter to obtain their pardon, without being unnecessarily alarmed at impending danger. But when a christian brother went to her house, with the view of conversing with her, as she was descending the stairs, she was seized with a trembling, and she asked within herself, "Why is this? If I am so much afraid of meeting a man, how can I appear before God?" The thought struck her with such force, as to cause her to burst into tears.

The other case was that of a young lady, who ascribed her serious and permanent convictions, under God, to the repeated visits made her by brethren, who constantly and affectionately urged on her the importance of securing the salvation of her soul. These impressions she retained, in spite of the active opposition of the family, who ridiculed her religion, reviled her church, and spared no efforts to ruin her soul. But the Lord raised her above all, and filled her with peace, and joy unspeakable and full of glory.

At such a time as this, Mr. Walton was subjected to some petty vexations, which, to a sensitive mind like his, became sore trials. He was threatened with a prosecution for slander by a certain person, because he went to him, and in a private manner admonished for profane swearing! the charge having been brought against the offender by a member of the session. "I felt a little agitated and cast down at first, not knowing what consequences might grow out of it. But my confidence in God is a very sensible relief to my mind. I am resolved to put my trust in Him, and engage a few pious friends to unite with me in prayer, that the Lord may overrule it to his glory and the advancement of his cause. I feel conscious that I was acting according to my conviction of duty, and I believe the Lord will not let me suffer for so doing."

Probably his trials affected his spirits, and injured the flow of devotional feeling. He complains of insensibility to the claims of God on his soul, and of not feeling "much concern about any thing. But the exercises of Christmas day appeared to relieve me, and I felt much encouraged by the prospect of the revival going on more powerfully and extensively than it had done. My spirits were cheerful, and I was a good deal drawn out in prayer."

At the coming of Christ, whenever in any circumstances he makes the influence of His Spirit to be felt, he may be said to 'sit as a refiner and purifier of silver.' "In this revival, about eight or ten old professors have been awakened, and nearly all, I hope, have experienced a saving change."

A very striking case occurred of an aged man, whose intellect was obtuse more by nature than from age; one of those men, in whom little feeling can be awakened on other subjects; but whose hostility, at the mention of the word *religion*, or any of its terms, is immediately quickened into a flame. For some time, he absolutely forbid his family from going to church. And when, obeying God rather than man, they did repair to His house to worship Him, he would seek the grog-shop, there to squander his money, and intoxicate his brain. The Spirit had entered his family. Some of his daughters were converted, and he was compelled to read the Bible; not so much to find consolation for his own soul, as to refute the arguments with which his pious wife plied his conscience. On a Sabbath day, when his wife expected to be assailed with his accustomed fierceness of manner, the lion manifested signs of being somewhat softened. He was strangely silent on the subject of their going to church. Instead of going himself to the grog-shop, he remained at home and read the Bible. The shaft of divine truth quivered in his heart! That day he was fully awakened to a sense of his guilt and danger. The terrors of conviction rushed in upon his soul, so as to deprive him of all appetite for food and inclination to sleep. His agony was so intense, as to cause the perspiration to stand in drops on his agitated frame. It seemed a case of speedy life or death. But grace prevailed, and he bowed in humble submission to the Being, whom a short time before he had hated with the malice of a devil, and reviled with the fury of a fiend. He was now 'clothed, and in his right mind.' Oh the riches of the superabounding mercy of God! "*Is not this a brand plucked out of the fire?*" said John Wesley of himself, after he had escaped from his father's house, while yet wrapped in the flames. How much more wonderful the escape from hell's devouring fire!

In speaking of himself, the old man said he had served Satan long, but added he, "I have now found him out." While in a state of distressing conviction, his wife administered medicine to the body, supposing him to be laboring under an attack of disease. But he told her that medicines would not relieve him of the burden which pressed on his heart. The balm of Gilead only was adequate to so desperate a case. The word of God alone could speak peace to his troubled conscience, and this was that word: 'To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that *they may re-*

ceive forgiveness of sins, and inheritance among them who are sanctified, *by faith that is in me.*' Thus were his eyes opened; he saw the radiant light of the cross; he believed, and was forgiven!

"*Dec.* 29.—This evening, at anxious meeting, conversed with a member of Mr. N——'s church, who said she had formerly enjoyed the comforts of religion, but had yielded to pride, conformed to the world, and was in great distress—sometimes feared she had committed the sin against the Holy Ghost."

"E. H. after being driven from many resting places, almost desperate, *wrote down* a resolution to renounce sin and devote herself to God. Her *heart* did not feel it, and yet she was depending upon it, when I visited her. I told her that would not do. She felt it to be hard to be drawn from that, for it relieved her mind in some measure."

CHAPTER VII.

Celebration of the New Year.

Those who have witnessed what may be called the *sanctification of the opening year*, as practiced in some of the evangelical churches in our land, must have been struck with the moral sublimity of the scene. To hear the voice of prayer and the music of praise, as they greet the ear of midnight, and that midnight the solemn line of time, which separates the old from the new, the dying from the rising year, is both affecting and delightful. Thus did Walton and his christian friends commence the year 1824.

"*Jan.* 1, 1824.—Last evening we had service in our church, commencing at nine o'clock. I administered the Lord's supper. At twelve o'clock we all kneeled down and spent some time in silent prayer and praise. A considerable number then retired to the session room and spent the remainder of the night in singing, conference, &c. I remained until four o'clock. Was much pleased with the experience of some of our young converts. This is doubtless a work of God; flesh and blood could not teach them such things."

Whose reflections, at the opening of the year, when a faithful and inquisitive eye takes a retrospective glance, would not compare with the following? After speaking of retiring for prayer, he says, "I see that my heart has been evil, and only evil, continually. My pride, ingratitude, neglect, and forgetfulness of God; unfaithfulness, particularly in not improving opportunities of usefulness; my self-importance, self-seeking, devoting my thoughts and time so much to the world, especially while living at Bethany,—all these things, together with the want of those views and feelings which I ought to have had in performing my ministerial duties, make out a black catalogue indeed, and exhibit my condition and character in a more humiliating and alarming point of view than I have before seen it."

"I feel resolved, with the help of God, to press on, to follow on to know Him, and to strive to realize all that is to be felt in religion. I ardently desire this blessing, not only for the comfort of it, but to fit me for more usefulness in the ministry. I feel my incompetence to guide immortal souls to Heaven, although I thank God for giving me, lately, more correct views as to directions that ought to be given to sinners. I think I see unquestionable evidence that the Lord has blessed my labors, but that he might do and send me to hell after all. I desire now to *submit* to Him, and to cast my naked soul upon His sovereign mercy, through Jesus Christ. I desire never more to feel an emotion of pride, but ever more to feel the deepest humility before God. I know of no sin that I wish to retain. I think my *chief* desire is to love and serve Christ, and to promote His cause by every means in my power; to feel my will swallowed up in His; to follow Him through evil and good report, and to glory in His Cross."

"Mrs —— says she has been repenting all her life, and yet does not feel that it would be *just* to send her to hell. She can't love God the Father, but she can love the Saviour! Her sister, after hearing that a christian must eat and drink, and do every thing for the glory of God, exclaimed 'Who can be a christian?' An unrenewed heart sees impossibilities in the way, but love God, and all is easy."

"*Jan.* 16.—My mind has been a good deal tried, and at times, cast down, lately, by the pecuniary difficulties of the church. I cannot see, at present, how I am to be supported here, and I dread the consequences of giving up the congregation, in its present weak state. I feel, however, sensibly relieved, by trusting that the Lord will guide me, and provide for me, and take care of the concerns of his own church. My faith, however, is too wavering, and does not take so firm a hold of the promises as it ought."

Yet the Lord was better than his fears, and even than his faith, for he raised up means and agents, to make such provision both for his personal wants and the wants of the church, as subdued those fears and strengthened that faith. "Thus has the Lord provided for me in this, the time of my necessity. I tried to look to the Lord through the whole process of this business, and I must believe He has made this provision for me at the very time when I most needed it. I was expressing my difficulties and those of the church to Mr. Nevins, and also a probability that I should be obliged to leave here for want of support. He said 'No, you must not think of it. Let your people do their utmost, and then I will head a subscription, and get twenty men who will subscribe at least ten dollars a piece.' So the prospect of my continuance here, is brighter than it was. I hope we shall be able to struggle through our difficulties. I pray that they may be sanctified to us all, and that we may learn to depend entirely on the Lord!" This extract is introduced for the purpose of inviting attention to this example of an infant church, founded in faith, (it was founded by my excellent friend and brother, Nicholas Patterson,) and struggling through difficulties to the permanent standing and prosperity which it now enjoys. It would be neither necessary nor useful to enter into the particulars of these difficulties, some of which consisted in divisions among the people on ecclesiastical affairs, which have long since been healed. But they then affected the prospects and depressed the spirits of Walton. It matters little on what string Satan lays his hand, so that he produces discord.

Walton, under a heavy pressure of anxiety, preached from Phil. i. 27: 'That ye stand fast in one spirit, with one mind striving together for the faith of the gospel.' It was a kind effort on the part of the pious and conscientious Pastor, conceived in love and executed with fidelity, to produce and perpetuate the spirit of holy peace throughout his charge. His own soul was at this time filled with the love of God, and he probably never prayed more fervently for the reviving influences of the Holy Spirit. With respect to the pecuniary wants of the society, Mr. W. volunteered to undertake a soliciting tour, and to relinquish two hundred dollars of his salary, for the purpose of aiding in dissolving the Society's debt. The latter proposal was at once refused, and different means were adopted to effect the object.

A remarkable instance of the power of conscience in applying the truth, seems to have occurred at the time of the delivery of the sermon mentioned above. It is thus recorded;

"*Feb.* 8.—Last Monday morning, Mr. —— came to me in a state of irritation and said, 'I have come to know why you made that violent attack on me yesterday, when I had no opportunity to defend myself!' I was astonished. The design of the sermon was to conciliate and harmonize the feelings of all the members of the church, after their troubles about selling the pews; and nothing but ignorance or infatuation could have admitted the impression he received. He said I could mean no person but him, and the eyes of all the congregation were upon him. I told him I never had thought of him from the time I chose the text until he came to see me. It made a painful impression for a little while, but it soon wore off. I hope and believe the Lord will cause this storm to blow over without doing any permanent injury. I have heard very little on the subject for the last week."

"This morning I administered the communion. Admitted eighteen. Resolved at the beginning to make the service short, but it seemed impossible. This evening, while reflecting in my study on the love of Christ, had a view of it that made a deeper impression than any I ever had. I feel that He has a right to me and all I can ever do for His glory, and I desire ever to feel myself and all I have, devoted to his service."

During the latter part of this month, Mr. Walton being called to Winchester on business, was invited by Dr. Hill, the Pastor of the Presbyterian Church, to tarry awhile and hold religious exercises with the people. Religious exercise was held every evening, and the day was in part devoted to visiting. On Sabbath evening, after service, notice was given to those who felt anxious about their souls, to assemble at a certain house, when between twenty and thirty accepted the invitation. Appearances were very promising, and when duty called him away, he left with great reluctance; he said he "never felt so much concerned for any people in his life." On that occasion, our friend is said to have preached with great clearness and power. His heart glowed with heavenly zeal; his purpose of labor 'in season, out of season,' for the glory of God, was resolute and steadfast. He has been heard to say that he enjoyed religion more during that excursion, than ever before in the same length of time. He prayed daily that God would dispose him to embrace opportunities for doing good, and he did not suffer one to pass without attempting to improve it.

While taking refreshment at a public house, the hostler came in. He began to converse with him on the concerns of his soul, enforcing his arguments and arts of persuasion with special point and pungency. The man turned and went out, stricken by the Spirit of God! He was soon overheard on his knees, in the stable, praying for mercy, and before Walton left him, he had the satisfaction of leading him to the cross of the Redeemer, and hearing his ascriptions of grateful praise for redeeming love! Warning him against self-deception, he resumed his journey, and on his return found him still rejoicing in regenerating grace. Oh how much more might ministers do for their Master, if they would seize every opening avenue of usefulness, and occupy it in the name of God!

"*March* 16.—Since I returned home, I have been revising and improving the Narrative of our Revival, with remarks on it, in order to send it to the Richmond Magazine. While preparing it, the thought occurred that I had better publish it in the form of a pamphlet, and sell it for the benefit of our church. It is now in the press—four thousand copies. I have earnestly and repeatedly prayed for a great blessing to attend it. I hope it will be the means of setting many right on points intimately connected with the revival of true religion."

About a month after this date, in the course of correspondence on a subject of which his mind was full, he received the following interesting letter from Dr. Beecher, which, as containing some important practical thoughts, may be properly here introduced.

"LITCHFIELD, APRIL 14, 1824.

"*Dear Brother*,—Yours of March 6th, was duly received, and I regret that neither myself nor Mr. N——, nor any other person within my knowledge, could be sent to your aid.

I was absent three months of the last year at Boston, which, if I am to remain in the capacity of a stated pastor, is an absence that cannot be often repeated. If I were now in a single state, and without a family, I think I would be dismissed, and give my remaining days to the church as an evangelist. But Providence, as things are, indicates that my duty is to stay at home chiefly, and do what good I can with my pen, while taking care of my flock.

I am preparing a volume of sermons, long since promised, and long delayed by avocations abroad, but which must now be made ready.

Mr. N——'s health does not yet allow him to enter the field; and besides all this, revivals are multiplying around me, and urgent demands for aid, more than I can comply with, are made almost continually. Indeed, my dear brother, it would seem to be a day of revivals, and instead of sending to a distance, every evangelical minister is bound to be *semper paratus*, and happily every man of God is thoroughly furnished by his bible. He has only to preach to men their depravity, and explain and enforce duty, and apply the sanctions of the law and the gospel. I have admired that agriculture should be so plain, that feeble-minded men may raise a crop, and that the way to preach the gospel should also be as plain as the way to plough and sow. It all consists in explaining the claims of law and gospel on the *heart;* in demanding of men *spiritual* obedience *immediately*, as God does, and not *easing off* the claims for any *excuse* of the sinner whatever; but pressing it more and more, until the sword of the Spirit go through him and slay him. All prescribing of '*means of grace*,' instead of urging *repentance and faith*, is anti-apostolical. All yielding to the sinner's *pretence* of inability, is giving up the high claims of God and fortifying rebellion with an excuse for procrastination. Indeed, it is affording him a complete justification for his rebellion in all past and all future periods; for *real physical inability* is a valid excuse *now*, and always has been, and always will be; but simple unwillingness, however *certain* its continuance, is *no excuse*. The *certainty* that a drunkard will not reform, is no evidence of involuntary necessity—no proof of inability—no mitigation, but an aggravation of his crime. If a man has become such a liar or a thief that he will not reform, and it is certain he will not, never plead his inability, or think of conceding to thieves and liars that they cannot become honest, and must, therefore, instead of becoming honest instantly, only use the means of becoming so, and pray as well as they can to God to make them effectual, and wait God's time. Human laws, in this case, will not wait for thieves to use the means of reformation, and wind up their trade by stealing less and less, until God enables them to be honest. If God requires of men spiritual obedience, we have nothing to do but to explain and press his claims. If any should inquire whether I would have sinners use the means, I answer that I would inculcate *reading and hearing*, as I would inculcate *repentance and faith* as enjoined duties, to be neglected at our peril; and I would explain prayer and inculcate prayer, as I would explain repentance and faith. But to the sinner's reply, 'I cannot pray aright,' I would no sooner say, 'I know you cannot; but you must pray as well as you can,' than I would say, 'I know you cannot repent and believe aright; but you must repent and believe as well as you can.' "

In the enlarged views which Mr. Walton took of the wants and prospects of the world, it had for some time, been a matter of thought and desire with him, to do something more effectually for the advancement of Christ's kingdom on earth, and if possible, to set causes in motion, which should make their activity felt, when the mind that conceived them was mingling with the spirits of the just made perfect in heaven. Some plan, he was convinced, could be devised for combining mental and manual labor in such a way, as to impart the greatest vigor to the active and intellectual powers, while the heart should be cultivated with an assiduity proportioned to its important position in the system. "The plan of my school," says he, "for training young men for the ministry, appears to me more and more important amd practicable. I have now a strong hope it will be realized. In its bearing and results, it appears to me grand and glorious. I feel almost enthusiastic while reflecting upon it. I feel conscious that my desire to promote the cause of truth and righteousness is gaining strength, and giving a habitual direction to my thoughts and feelings. I take more pleasure in preaching now than ever before. My ideas have been more transparent to myself, and my mind takes hold of a subject with more strength and interest than ever before. The new views I have received since the commencement of the revival, have given to my mind more acumen and energy than any thing else ever did. And as far as I can judge, I have made more progress in real, solid mental improvement since last October, than I had done before for six or eight years! I am now in my thirty-first year, and I feel that I ought to have a character, and to act independently in the cause of Christ. I feel less and less regard for the opinions of the world, even of the christian world, so called. I see it overspread with error and sin, and my spirit is stirred within me to do every thing in my power to enlighten and to save it. We need a reformation now, almost as much as in the days of Luther."

Our friend asked counsel in various quarters concerning his school, and while some dissuaded, many advised him to go on with it. A distinguished Doctor said, "It may grow into more importance than you now anticipate." William Wirt remarked, "The plan is admirable, and the object contemplated is one of unrivalled excellence." Little was said to discourage, and much to encourage him. In June of this year, he attended the meeting of the General Assembly, at Philadelphia, that he might confer with the fathers and brethren of that body. "Most of the sentiments expressed, tended to strengthen my resolution to go on, while nothing was said of an opposite tendency."

There was no want either of decided approbation or of sanguine encouragement. But the execution of the plan eventually failed. Of the causes the writer has not sufficient knowledge to give a satisfactory explanation. "I cannot conceive of any other object that would induce me to leave my present situation, while my health would enable me to occupy it. But my health is so extremely feeble and precarious, and the prospect of its improving, if I remain here, so very discouraging, that this alone might justify my removal."

"*July* 17.—On Monday, I received an anonymous letter of abuse, surpassing every thing I ever saw. It threatened me with a pair of artificial green spectacles or black eyes, and one of the elders with a flogging. Instead of intimidating me, it nerved me with fresh resolution; it was the most unequivocal testimony to my fidelity that I had received since I have been here."

"My difficulties and trials lately have been peculiarly great. But my mind is generally supported and often at rest, stayed upon God. The prospect of the good to result from my contemplated school always animates me."

Some of these trials were the result of the uncompromising, firm, and fearless manner in which, as a minister of

Christ and a bishop of souls, he performed his ecclesiastical duties, especially those connected with the painful and thankless work of discipline. In this he most conscientiously sought, not to please, but to benefit men, while he studied to show himself approved unto God.*

"*Aug.* 8.—I shall rejoice that He ever brought me to this place. It has been the means of giving me views and feelings which I trust will qualify me for doing, with the divine blessing, some good during my future life, if I should be spared. And when I am praying to be made useful, I do not, from an affected humility, satisfy myself with *moderate desires of usefulness*, but of late, my desires have been unbounded."

"*Saturday eve. Sept.* 19.—Last Sabbath I administered the Lord's Supper, and never saw so deep and so general an impression in that house. I have heard several say they never experienced such a day. On Wednesday evening we had a conference meeting, and it was the most profitable one we have ever had as far as I can judge. H. D. hopes she obtained religion that night."

This is the last record made by him while at Baltimore. He quietly retired from his labors in that place, and with his family repaired to Virginia. It was at this time the writer first saw him. He remembers distinctly the serious impression made upon his mind by the pale countenance, the sedate air and the spiritual conversation of his revered brother, who seemed to live and act as if, in the language of the holy Leighton, he "counted the whole world in comparison of the cause of Christ one grand impertinence."

After reaching Bethany, his mind still reverting to the solemn scenes which he had left, in the recollection of them he writes under date Oct. 17, "After the conference meeting above recorded, we had another which appeared to be attended with a still greater blessing. I never saw so much evidence of a general and almost universal engagedness in prayer' as there was towards the conclusion of the meeting, and then it was that S. M., who had been one of the first awakened in the revival, and had often been awakened and had as often lost her impressions, constantly fighting against her convictions, and striving against the Holy Spirit; then it was that she hopes she passed from death unto life. Glory to God for all that I have seen, and heard, and felt of His salvation since I went to Baltimore; and glory to His name for all the good He has accomplished by my unworthy instrumentality. Many and great were my trials there, but I trust I shall forever rejoice that I was led to that place."

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* The pious Dr. Herman Boerhaave did not condescend to refute calumny and detraction. He was accustomed to say, "They are sparks, which, if you do not blow them, will go out of themselves. The surest remedy against scandal is, to live it down, by persevering in well doing, and by praying to God that He would cure the distempered minds of those who traduce and injure us."

"I have a much deeper concern to please and glorify God, and to promote His cause—I have a deeper sense of the value of souls, and more concern for their salvation—a deeper conviction and clearer discovery of many truths of fundamental importance, which has given a new character to my preaching—a greater independence of human opinion, and less regard to my reputation as a man of learning and abilities—the things of the world occupy less of my attention and regard, my thoughts and feelings being more engrossed by the concerns of the kingdom of Christ—I am more willing to make sacrifices and to spend and be spent for the glory of God."

"I arrived at Charlestown on Saturday evening, 9th inst.; next day preached twice and assisted in administering the sacrament of the Lord's Supper, and enjoyed unusual freedom and tenderness in all the exercises; was quite overcome by my feelings in preaching. I have observed some time, that when I go to any meeting, however badly I may feel beforehand, I soon get the spirit of exhortation, and feel as if I could hardly refrain from speaking. In private prayer, I have enjoyed unusual engagedness, particularly in pleading for the kingdom of Christ to come, and that I may have grace to be very useful in my generation. * * * I feel encouraged to labor and pray for the prosperity of

Zion in this neighborhood, and in this region generally. Fearing that the improvements about my domestic establishment might engross too much of my attention and make me too worldly, I was enabled earnestly to pray against this evil. Last Thursday went to see Dr. Matthews to converse with him about our preliminary arrangements respecting the school. We agreed upon a Constitution for a Society to be called 'The Bethany Education Society.' Our views seemed to accord in every particular."

In the month of November, the health of our friend was affected by what proved to be a fistula. At first he thought it might be something less threatening. "Whether," says he, "it should prove to be a fistula or not, the impression is so strong upon my mind that it is one, that it has led me to those exercises of mind which are appropriate to the anticipation of so heavy an affliction. I feel that it has been blest to me. It has led me to reflect on my sins, which have deserved the judgments of God, and on His mercy, which has averted those judgments so long. The effect has been humbling, and, I hope, sanctifying. Dreading the bitterness of that suffering which would result from a surgical operation, I have more than once prayed that this cup might pass from me, adding, I trust from the heart, 'not my will but thine be done.' In two instances, these prayers were presented in the exercise of faith and other kindred feelings, surpassing any thing I ever before experienced. I confessed my sins unto the Lord, which have deserved His chastisement, and prayed that He would pardon them, and not visit me in wrath, neither chastise me in His sore displeasure. I now commit the event to Him. He has often been better to me than my fear, and it may be so in this instance."

Speaking of his having submitted to a surgical operation, he says, "Painful, but salutary was the chastisement. My exercises of mind, in the anticipation of this operation and while confined in town, were more profitable and comforting than any I ever had had before. They were the means of exciting me to greater frequency and engagedness in prayer than I had ever felt; and I found my seasons of secret devotion peculiarly *strengthening*. I was much drawn out in praying for a revival of religion, particularly in Charlestown. Indeed I have, ever since I returned from Virginia, felt a confidence in God that we should see a revival in that place."

"While I considered how my flesh recoiled from suffering, I had a view of the Saviour's love and compassion in *voluntarily* submitting to His suffering and death, which made a deep impression upon my mind; which impression I felt to be so important to my spiritual interest, that I would have been resigned to all my sufferings, if that had been the only advantage I received from them. Indeed, I have often sincerely praised the Lord for this and all my afflictions, viewing them as evidences of His care and love to my soul, and feeling *how much* I needed such discipline. I tremble to think what I should have been without it. For several weeks past, I have been able to attend meetings in town. The young men kept them up during my confinement, and the Lord has begun to bless our poor labors. A number of young people have experienced a hopeful change, and more are anxious. Dr. L——, in much anxiety about his state, addressed to me a long letter, which led to an intimacy between him and myself, which I hope has been blessed to his soul."

"The excitement among us has excited our Methodist brethren, and they have had many warm meetings, and some professed conversions."

"Dr. Matthews having transferred his labors from Charlestown to Martinsburg, the congregation of the former place have given me an invitation to preach to them, which I have accepted, and commenced last Sabbath. I have received several cautions not to handle them *too roughly*, lest they should not bear it. But the Lord being my helper, I will be faithful to them, as I have tried to be to others, and leave consequences with Him. I continually pray for *wisdom and grace* sufficient for me. The situation is exceedingly difficult on many accounts. But the Lord can remove every obstacle, and cause mountains to flow down at His presence."

In the year 1825, he still seems to have been active in whatever sphere placed, and anxious to promote the work of the Lord.

"*Monday, Feb.* 21.—Yesterday week I administered the communion at Charlestown. On Saturday preceding, I proposed to the members of the church the propriety of renewing their covenant with God, confessing their sins as a church, &c. Feeling the importance of success in this measure, we at Bethany had made it a particular subject of prayer, and now we saw the fruits of it—all but one or two expressed their approbation of the measure. On Sabbath there were some present who were not there on Saturday, and three or four kept their seats, while all the rest rose. I read several passages of scripture to the point and made some remarks showing the propriety and importance of the measure, and then read the document I had prepared, containing confessions, and promises, &c. The persons who had been examined, were then called up by name and entered into covenant. There were seven, besides others who could not attend, and who would have joined the church if they had been there."

"*May* 15.—Goodness and mercy still follow me in uninterrupted streams, and it pleases the Lord still to exercise me by trials. I obtained help sufficient to raise the new building, and it was accomplished without the occurrence of any disaster. On the evening of the day of raising, I went to town much fatigued, and very unfit for preaching; expecting brother T—— to fulfil an appointment for a sermon preparatory to the communion. But he did not come before Saturday evening, so I was constrained to preach twice under those circumstances, when I had not expected to preach at all. But I was assisted, and I trust good was done. Seven more were added to the church, and since that time some little boys hope they have experienced a change."

"On the Monday following the communion, we had a meeting for the formation of our Education Society. There were more present than I expected. The addresses were good, and made, I think, an impression favorable to the object. More was subscribed than I expected. The institution is thus established on such a footing as gives every encouragement to hope and believe it will go on. Indeed it appears very evident to me that the Lord smiles upon it, and when I consider how much has been gained in a few months, in its resources, and in the public estimation, I am led to say, 'it is the Lord's doing, and it is marvellous in our eyes.'"

Having paid a visit to Baltimore this spring, he thus speaks of it: "I have just returned from Baltimore, where I attended the Presbytery, and took my dismission to join the Presbytery of Winchester. I was pleased to find those who were brought into the church in our revival, generally walking in the truth, and bringing forth the fruits of righteousness. Some whom I left under impressions have since experienced a hopeful change, and one has died in triumph, and another is on her death bed in a sweet and triumphant state of mind. I was much encouraged by her conversation. She reminded me of what I had said to her, which she thinks was the means of her conversion. I had been conversing with her, and having reason to believe she was a stranger to experimental religion, although she had long been a professor, I said to her, 'Mrs. B——, forget all that you have done in religion—let it go for nothing, and come to Christ as a lost sinner.' She shortly afterwards obtained 'joy and peace in believing,' as also her son and daughter, who had been professors, and they have sustained an exemplary christian character ever since, particularly the mother and daughter."

As it was ever the study and prayer of Mr. Walton to present the truth with as much point and power as possible, so various instances occurred of his success in the things so much desired. During the above visit, a gentleman went to hear him preach, and on returning home, so powerful was his conviction of the truth, that he shut himself up for several hours, and on emerging from his solitude, vainly endeavored to conceal the fact, apparent in his eye and on his countenance, that there was an inward struggle, relief from which had been sought in tears. But the stubborn heart resisted the truth it feared. He could with the utmost difficulty be persuaded to go and hear again so troublesome a preacher. "I can hear other men preach," said he, "without much uneasiness, but Walton troubles me so much, I cannot bear to hear *him!*" Yet he was not an orator. He was not endowed with the graces of a captivating eloquence. Still less did he wreathe the sword of the Spirit with gay and beautiful garlands. In the language of an able writer "he knew that the more an orator is intent upon gaining admiration, the less those who hear him are disposed to grant it, and that this ambition is the rock on which so many preachers have split, who being entrusted, if one may dare thus express it, with the interests of the Godhead, wish to mingle with them the insignificant interests of their own vanity."

There is a preaching which pleases the imagination, but never pains the heart; which informs the understanding, but moves not the soul; which, like the electric fluid, in its diffused and harmless state, plays round the intellect, but gives no shock to the conscience. On the other hand, there is that which, while it kindles the imagination, melts the heart; while it pours light into the understanding, stirs up the soul to high duties and to moral deeds that cast their influence beyond the limits of time. "It agitates without convulsing; alarms without appalling; penetrates without rending the heart." Of Massilon it is said, that Louis XIV. while he could hear others, and admire the preacher, never left his sermons without being dissatisfied with himself.

How do they mistake their high commission, and suffer themselves to be deceived by their own hearts, who would dismiss a hearer, rather delighted with their pulpit abilities, than distressed with the state of his own heart, or won over to the cause of Jesus Christ. This is not hiding behind your Master, so that "so much as your little finger cannot be seen." As a general fact, it must be admitted, that the evangelical ministry of the United States is a faithful ministry; faithful at least, so far as the intrepid announcement of the plain truth is concerned; whatever deficiencies there may be in the work of pastoral visitation. This fact, taken in connection with the consideration, that most of the pastors depend on their congregations for the support of themselves and their families, is highly creditable to them.

We have heard of the plain speaking of such men as Latimer, Baxter, and Bradford before kings, prelates, and judges, in times of deep trouble and of fiery trial, but who shall say that in our own country—if, unhappily, her civil foundations should ever be overthrown, her fundamental doctrines of religious liberty reversed, and the powers that now protect, should be converted into powers to oppress and persecute; who shall say, that such an emergency would not call forth from their peaceful retirement heroic men, who with unflinching nerve would boldly rebuke the wickedness enthroned in high places?

As a specimen of ministerial fidelity, I might quote the example of one of our distinguished preachers, mature in age, but still vigorous in intellect, who to the energies of natural genius, adds the treasures of a rich and varied experience. The occasion was that of a protracted meeting in the Fourth Presbyterian Church, Washington, of which the author was then (1831) pastor. The time was Sabbath morning—the audience large, and in the midst sat the present and the late President of the United States, undistinguished in dress, attendance, or elevation of seat, from their fellow sinners, that composed the rest of the assembly. Among the subjects of prayer, the President and the (then) Secretary of State were mentioned. To the sermon they listened with attention. As the feelings of the preacher rose in view of the moral grandeur of the subject, he fixed his eye in solemn tenderness on the two eminent men before him, and spoke thus:

"Where," he asked, addressing himself to those dignitaries, "are the political men of our country? What are they doing? Are you qualifying yourselves for the kingdom of Heaven? If not, you must be undone forever. I know your excuses, but they will all be swept away. Who studied with greater humility than King David the government of God? It is my practice to study the Word of God every morning. I should long ago have lost my soul, if I had not done it; so full of cares is life, so *drunken* are we with cares. Gentlemen, turn into your study every morning the first thing, with the Bible, and don't let any one interrupt you, till you have finished this duty. How great will be your anguish, if you neglect this! God can't help your misspent life, when once it is lost. Away with your reputation. How can ye love God, who seek honor one of another? Gentlemen, your misery will be greater than that of ignorant men. Let me be plain, for I hold an office higher than any earthly office. I hold my commission from the King of Heaven. I would plead, and beg, and pray, and lay myself at your feet. In the name of my God! come, come, don't make light of it! if you do, you must lie down in hell forever!"

Deep seriousness pervaded the whole assembly. No heart there but seemed to pay homage to the dignity of truth, the sublimity of the Gospel, the elevated office of its messenger, and the imperative claims of God upon the conscience. Smaller men would have cavilled. The chief magistrate and his friend, it was understood, duly estimated, if they were not savingly affected by the plain dealings of the Lord's ambassador. It reminds one of the interview of Latimer with Henry VIII.* The anecdote is given below, simply to illustrate the boldness of that celebrated prelate, who closed a long and useful life with a violent, though blessed death at the stake, at the age of 85!

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* It is related of Latimer, that when he once preached before that tyrant Henry VIII. he took a plain, straightforward text, and in his sermon assailed those very sins for which the monarch was notorious, and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and he therefore sent for Latimer, and said, 'Your life is

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in jeopardy, if you do not recant all you said to-day when you preach next Sunday.' The trimming courtiers were all anxious to know the consequence of this, and the chapel was crowded. The venerable man took his text, and, after a pause, begun with a soliloquy, thus: 'Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy gray hairs with blood to the grave: but, Hugh Latimer, bethink thee thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'fear not them that kill the body, and then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell forever!' Yea, I say, Hugh Latimer, fear Him.' He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, 'How durst thou insult thy monarch so?' Latimer replied, 'I thought if I were unfaithful to my God, it would be impossible to be loyal to my king.' The king embraced the good old bishop, exclaiming, 'And is there yet one man left, who is bold and honest enough to tell me the truth?'

CHAPTER VIII.

Walton in affliction.

We have now to present the character and experience of our friend in circumstances somewhat new. We are to contemplate him in the school of affliction, where God trains so many of His children for usefulness here, and glory hereafter. "Affliction," says Matthew Henry, "is the discipline of God's school, whereby his children are trained up in the way in which they should go. And it is *necessary;* as needful as weeding is to the garden; as pruning to the vine; as physic to the body. Do not expect to find it all carpet-way to Heaven. Stormy weather makes the harbor desirable." Or if we take the beautiful illustration of Oberlin: "I have before me two stones, which are an imitation of precious stones. They are both perfectly alike in color; they are of the same water, clear, pure, and clean; yet there is a marked difference between them as to their lustre and brilliancy. One has a dazzling brightness, while the other is dull, so that the eye passes over it, and derives no pleasure from the sight. What can be the reason of this difference? It is this. The one is cut in but a few *facets.* The other has ten times as many. These *facets* are produced by a very violent operation. It is requisite to cut, to smooth, and to polish. Could the stones *feel* the operation, the one which had received eighty *facets*, would have thought itself very unhappy, and would have envied the fate of the other, which, having received but eight, endured but a tenth part of its sufferings. Nevertheless, the operation being over, it is done forever. The difference between the two stones always remains strongly marked. That which has suffered but little, is entirely eclipsed by the other, which alone is held in estimation, and attracts attention. May not this serve to explain the saying of our Saviour, whose words always have reference to eternity, '*Blessed are they that mourn, for they shall be comforted?*' Blessed, whether we contemplate them apart, or in comparison with those, who have not passed through so many trials."

There are probably few parents, who will not be interested in the following record :

"*Bethany, Oct.* 8.—During the last four weeks, we have had more family afflictions than we ever had before, I believe, since we have been a family. My sister and M—— exhausted by fatigue and loss of rest in waiting upon my mother day and night, were first attacked. Their cases were extremely critical and obstinate; but through mercy, both are recovering. On Saturday night, Sept. 14th, our dear little daughter Margaret Ann, was taken, although we did not think the attack violent. On Sunday morning early, we gave her medicine, which seemed to have a good effect, and in the afternoon she was so much better, that her mother and I left her to go to Wickliffe, where I had an appointment to preach. On our return we found her rather worse. On Monday her head became very much affected. Dr. S—— was sent for, who employed the most active and efficient remedies. But the hand of the Lord was heavy upon her. Her delirium increased to a most distressing height; so that she required and received the most unremitting and painful attention day and night, for nineteen days and nights in succession. During the greater part of this time her sufferings appeared to be most intense. The pain of blisters, of which she had in all twelve; the suffering arising from the most agonizing sickness at the stomach, causing her to cry out almost continually, (I think she must have said, '*Oh dear*' nearly 10,000 times!) from lifting her in and out of the warm bath, which operation was repeated, some days and nights, about ten times; from taking medicine, bleeding, &c., all amounted to more positive anguish than I ever witnessed in any person, for so many days in succession. Often were our hopes raised, and as often sunk again; every instance of which had its appropriate effect on my mind, in driving me to the throne of grace in prayer and in praise. Never did any child feel the effect of the *rod** more sensibly than I felt this, and nothing ever had such an effect in quickening me to call upon God. I feel that I needed just such an affliction, and my alternate hopes and fears during this whole season of trial were most salutary. I often enjoyed a greater freedom and comfort in prayer than I ever had done before. How often did I entreat the Lord to take away my iniquities and cause his anger against me to cease; to raise the dear little creature to health, if it could be consistent with his wise and holy purposes; if not, to prepare her for a seat at his right hand, and to give us the evidence of it before he removed her, for our comfort! Well, He did not restore her to health, but He answered my prayer—blessed be his Name! He gave us more evidence than I could have expected in the nature of the case, that He had made her a subject of his grace. This filled my heart with joy, and my mouth with praise. Although I never before felt my affection for her so sensibly, yet I never was so happy in all my life, as I was this morning after she died, during some religious exercises we had. It was a feast of feeling

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* Not long since, a lady of the author's acquaintance, a professing Christian, who had drank deep of the cup of maternal affliction—having in early life buried two children, as she saw the third—a darling infant son—in the arms of death, began to wonder, to doubt, perhaps even to murmur at such reiterated strokes. "Why am I," thought she, "treated with such severity? What have I done to deserve it?" While thoughts like these were permitted to disturb the tranquility of Christian submission, intelligence was brought her that another son, beloved of his parents, had fallen into a vessel of boiling water, and was probably scalded to death! It was enough. She bowed in sweet submission to the double stroke, ejaculated *my Father!* handed over her infant to die in the arms of a friend, and prepared to do all she could for the comfort of her agonized boy, till God should call him to follow his little brother to the tomb! But the child, though almost mortally injured, through the goodness of God survived, and the mother has learned to say, *Thy will be done!*

—it continues to this moment, when I dwell upon the same considerations. I was almost overwhelmed with a sense of obligation for Divine favors. Never did I praise the Lord in such a manner before. Never did He seem so near. Never did the Gospel appear so precious. Never did I feel desires so strong and unmingled, to be holy, and live entirely to the glory of God. Oh may He in infinite mercy hear the *many* prayers that have been offered up, that these afflictions might be abundantly sanctified to us all! and that they may prepare us for more usefulness, and prepare the people to receive the Gospel message. During the same time, about twenty members of my family have been sick! What a mercy, that though often much indisposed and obliged to take medicine, yet my dear wife and myself have been enabled to attend upon the sick continually! For twenty nights I never had my clothes off but once. We experienced much kindness from friends during the whole of our affliction, and they were brought to our assistance so seasonably, that the hand of the Lord was evidently in it. Nothing else probably would have impressed so deeply upon our minds the importance of praying and laboring more intensely for the conversion of our children, and so convinced us that the Lord *can*, out of the mouths of babes and sucklings, perfect his praise. This is a great mercy to us and to our children. She is also taken from temptations innumerable, which might have been fatal and destructive to her soul; and now she is, I have abundant reason to believe, secure and happy in the arms of that Redeemer in whom she trusted, and who though unseen, appeared to be so precious to her soul! When I consider these things, and *all the good* which the Lord designed to do to me and mine, by this dispensation, my soul is filled with wonder, love, and praise. He might have taught us some of the same things by snatching our child away suddenly without hope; but in teaching us lessons of the greatest practical importance, He has conferred infinite mercy upon a dear child! Indeed I see so much more mercy than severity in our afflictions, great as to some they may appear, that there is an unspeakable sweetness in them. It seems that I have tasted no bitterness at all. Although the dear little creature had suffered more than language can describe during the greater part of her illness, yet a short time before she died, she appeared to be perfectly easy, and like one sinking into a sweet and tranquil sleep. I never saw any human being die so easily. Her soul took its flight at 10 o'clock, this morning. Glory to God, the Father, Son, and Holy Spirit. Amen!"

"*Tuesday, Nov.* 15.—My dear child still feels as precious to me as ever, and I feel her loss more sensibly than I did at first; but I have the same views of the kindness and mercy of God in our afflictions. I never felt so much as if the heart of stone was taken away and a heart of flesh was given me, as I have since the death of my child. Never for the same length of time did I enjoy so uniformly freedom and comfort in prayer."

Ministers must be taught by very painful and practical lessons, how to draw comfort from the heavenly fountain; how to submit to the discipline and bless the dealings of the 'Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them, who are in any trouble, by the comfort, *wherewith we ourselves are comforted of God.*' How can gold be *tried*, if it be not cast into the furnace? Let the reader ponder that passage. 1 Peter i. 6—8.

In a letter to some female friends, the inmates of the same family, dated at Bethany, he thus writes:

"BETHANY, Nov. 10, 1835.

"*Dear Sisters,*

* * * Nothing ever affected me so deeply as this. It would be insupportable, but for those consolations which the Gospel imparts. These consolations are *abundant* in the present case. I shall ever look back, upon this season of affliction, as peculiarly precious and profitable to me; for never before did I taste and see and feel so much of the goodness and mercy of God. May I never lose the impressions which this dispensation has made upon my mind! And may you, my dear sisters, find the Lord to be '*a present, a very present help*, in every time of need.' Oh what a privilege it is to be in his hands, and under his discipline! My obligations are greatly enhanced by the grace given to my dear wife in this season of trial. I never saw Christian resignation in greater perfection than I have seen

it in her. You would wonder at it the more, if you knew what a *precious* child we have lost, and *how much* we loved her, and love her still. Lost! I retract—that word does not express what we feel to be the fact. We do not feel as if she were lost. No! We have a joyful hope that we shall soon see her and embrace her. Oh how changed and exalted!—in that happy world to which she has gone, never to part again."

> "These glorious hopes we owe
> To Jesus' dying love,
> We would adore his grace below,
> And sing his power above."

"Mrs. Walton is in Charlestown at present, or she would unite with me in love to you all, to dear brother Wilson, and to all other friends in Fredericksburg.

Very affectionately,
W. C. Walton."

A very interesting sketch of the character of this little daughter was written and published by her father, entitled, "Juvenile Piety and Intelligence, illustrated in the Life and Death of Margaret Ann Walton—to which is added, Remarks on the religious education of Children, addressed to Christian Parents." This book has reached a second edition. The "Remarks" are acute and instructive. Margaret Ann was a lovely, intelligent, and pious child. But there was nothing *miraculous*, if any thing *extraordinary* in her history. I mean that the early fruits of holy living and dying, which she brought forth, naturally resulted from the assiduous moral culture bestowed on her heart by her parents, which brought her within the promised blessing of the Spirit.[*] That indeed was probably extraordinary.

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[*] The learned Abercrombie in his book, "Inquiries concerning the Intellectual Powers," speaking of the principle of association, says; "The stern lessons of morality, and even the sublime truths of religion, may be rigidly impressed on the minds of the young, and may in after life recur from time to time, as a mere matter of remembrance; but many must have experienced how different the impression, when they recur in close *association* with a father's affection, and a mother's tenderness—with the lively recollection of a home, where the kindest sympathies of the human

During her whole life, it is believed they never passed a day without praying for that child. Great pains were taken to impress her with the truth that *merely saying the words of a prayer* was not *praying*, that it was the *heart* that prayed, and that God always looked at the heart. Often was her mind intensely excited in the view of holy truth, presented to it in the form of the simple hymn and the instructive catechism.

When at her grandmother's in Charlestown, (she was then between six and seven years old,) at the close of a prayer meeting, she retired to the next room, where was a colored woman, and began to address her with the simplicity and enthusiasm of a child, heightened by her emotion as a Christian. She expressed tender pity for her condition, reminded her of the awful place to which she was going, and illustrated its terrors by an allusion to the flames of the fire then burning in the room. " Hannah," said the little preacher, " have you given you heart to the Lord ?" " No," replied her auditor, surprised at the importunity of the child. " *I* have," said Margaret Ann, " and now I will pray that you may do so too." They dropped on their knees before God, and while the child prayed, the heart of the woman melted. Hannah soon became a convert to the faith of Jesus, and a member of the Christian Church!

Leaning one day on the knee of a gentleman, a political aspirant, who was visiting the house of her uncle, after a pause in the conversation, which being on politics, had flowed fast and fiercely, Margaret Ann looked up in the face of the visitor in a very serious and artless manner, and said, " *Haman was hanged!* "

The closing scene was melancholy but beautiful. It exhibited the lights and shades of that picture so often wit-

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heart shed around the domestic circle all that is lovely in life, while a mild and consistent piety habitually pointed the way to a life which is to come."—*Part III. Sec. I.* ON MEMORY.

nessed, but so soon forgotten, in which Death is the principal figure, though shorn of his terrors; Sin, the discomfitted Tyrant; and Religion, the sweet and holy Genius, that sheds her cheerful light and joyful hope over the scene, kindling the raptures of heaven at the very gates of the grave! What Addison has said* of the triumphant death of the eminent in life, may be repeated of the humble child: "There is nothing in history, which is so improving to the reader, as those accounts which we meet with of the death of eminent persons, and of their behavior in that dreadful season. I may also add, that there are no parts of history, which affect and please the reader in so sensible a manner. The reason I take to be this, because there can be no other singular circumstance in the history of any single person, which can possibly be the case of every one who reads it." A higher reason exists in the case of the dying Christian, even if the lower be true.

When Margaret Ann was writhing in her last pains, she would say, "*Read to me about the sufferings of Jesus.*" As she approached eternity, she prayed, "O JESUS, LOVE ME." She was asked, "Will you sit down in a corner of heaven with that little girl, of whom you have read, and sing hallelujah with her?" She replied, "Oh! there is room enough in heaven, without sitting down in a corner." While tears flowed freely from the eyes of those who surrounded her bed, she was asked by her father: "Whom do you expect to see when you get to heaven?" "JESUS," was her reply. "And will you praise Him?" "Yes," said she. "And for what will you praise Him?" "FOR HIS LOVING KINDNESS," was the firm, sweet, distinct, ardent reply of the dying Margaret Ann. An angel might, if he could, have envied the triumphant emotions of that heart.

It was in such a frame that her gentle spirit took its flight to heaven. Said her afflicted father, "The tears which were shed over her, were tears of gratitude, of affection, and of joy, and not of sorrow." Now let the atheist mock—the infidel sneer—the sceptic doubt—the philosopher disbelieve—the physiologist explain—the unbeliever smile, and even the professor of religion hesitate, but let the angels of heaven and the friends of God on earth, rejoice at the triumphs of faith in the humblest candidate for glory. 'Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father.'

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* Spectator, No. 289.

Who can tell at how young an age the blessed Spirit may begin to shed His sacred influence upon the immortal mind which Himself has made? Does not the dew-drop from heaven fall upon the tender bud? Does it not lodge there? Why? That the creative, quickening energy of Divine Power may, through this appointed means, unfold the attributes of Life. If God so cares for vegetable life, will He not teach, train and ripen an infant soul for glory? "Oh!" said an eloquent friend, once addressing me on this subject, and alluding to the morning of the resurrection, "among the varied extacy of that extatic hour, will not the meeting of mothers with their dead babes, dead then no more, present one of the most moving of all the heart-melting spectacles of that day of wonders? Then let us lift up ourselves from the ashes of the dead, and raise our eyes on high."

"Beyond the confines of the tomb
Appears the dawn of Heaven."

To the unthinking mind, it may seem a heavier calamity to a parent to bury a manly and blooming son, than the more retiring daughter, from whom less of public achievement is expected, but let not this be believed. The daughter—and the author has advanced the idea elsewhere—clings, like the rose leaf around the stem, to the parent home and the parent heart. She watches the approving smile, and deprecates the slightest shade on the brow; she wanders not on forbidden pleasure grounds; wrings not the hearts at home with her doubtful midnight absence, nor wrecks the fond hopes which she has concentrated upon herself. Wherever the son may wander in search of fortune or pleasure, there is the daughter within the sacred temple of home, the vestal virgin of its innermost sanctuary, keeping alive the flame of domestic affection, and blessing that existence, of which she is herself a part! When to charms like these are added the graces of an ardent and consistent piety, the fond parents may even here antedate the bliss of heaven and the companionship of angels!

As the time drew near for the installation of Mr. Walton over the church in Charlestown, to which he had been invited, he set apart the day previous to the work of fasting and prayer,* "to seek," says he, "the blessing of God, upon this new connection. I also recommended the same to the members of the congregation, not as a public, but a private thing; that every one who feels the importance of the connexion, and desires the blessing of God upon His ordinances, and to see the cause of religion among them revived, should unite with me in this private exercise."

A few days after, he came near being killed in the shock occasioned by a horse attached to a water car, which, rushing from a cross street, dashed furiously against the animal he was driving, but only to show that a kind Providence still preserved him to write as follows: "On Wednesday, 16th inst., I was installed Pastor of the congregation in Charlestown. I felt no more on that day than I have done for some time, in view of this transaction. I feel as if I had more work now to do than I ever had in any other situation. But I feel *encouraged in the Lord my God.*"

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* That eminent christian minister, Cotton Mather, says to ministers: "That you may be good men, and be mightily inspired, and assisted from heaven to *do good*, it is needful that you should be *men of prayer*. It appears very necessary that you should occasionally set apart whole days for secret prayer and fasting, and thus perfume your studies with extraordinary devotions. Such exercises may be also properly accompanied with the giving of alms, to go up as a memorial before the Lord."—*Essays to do good.*

"*Nov.* 26.—My trials, instead of being removed, appear to be increasing. But I think I see the wisdom and the goodness which appoints them. I know that I need them, and, in general, I have, for a long time past, felt a disposition to praise the Lord for such dispensations."

Among these trials was one from a singular source. A gentleman took great offence at being singled out, as he supposed, by the searching discourse of a brother who preached in Mr. W's. pulpit, and accused Mr. W. of communicating to him a knowledge of the circumstances of himself and family. Mr. W. had some difficulty in convincing him that he had not uttered a word to the preacher on the subject, and that he never employed another person to make remarks, which he himself feared to make. The fact illustrated the acuteness of the preacher, and the power of conscience in the hearer.

"*Dec.* 17.—We lately observed a day of fasting &c., agreeably to a recommendation of the Synod. The exercises were, I trust, profitable to my soul. I lectured from Is. lviii. In studying that chapter, I obtained clearer views than I had ever had before, of the manner in which a fast day should be observed. I endeavored to comply literally with the requirements of that chapter, and then I had confidence in enforcing the same duties upon my people. It led me to search into my heart, and into my past and present transactions with my fellow men; and I have since felt more tenderly conscientious in regard to my dealings; willing to rectify any thing that I may have done amiss, although it could not be legally demanded of me; and such a dread of every thing like injustice and oppression, that I have felt afraid of having any thing to do with the world, lest I should, without intending it, do my fellow men an injury. I feel that what God has spoken on these subjects has a decisive and strong influence upon me. I *fear* God; I desire above all things to do those things that are pleasing in His sight."

"I have lately been reading Massillon's charges to the clergy of his Diocese. They have given me more correct views of the exalted character I ought to sustain as a minister of the gospel, than I had before, and determined me to keep the world at as great a distance as possible."

"*Bethany*, *Dec.* 25.—I have spent a part of this morning in reviewing the Lord's dealings with me. It is a profitable exercise; it is humbling; it is comforting; it is strengthening; it gives me a distinct and impressive conviction of my infinite obligations; it excites some feelings of gratitude, though, alas! very inadequate, and determines me to live, not to myself, but unto Him who died for me. I feel that my great object is to glorify God and to do the greatest amount of good that can be accomplished with the talents He has given me."

"I have lately prayed more with my children, than I had done before, and they seem deeply interested in the exercise, and sometimes they ask me to pray with them and for them."

"I have had several opportunities lately of combatting certain antinomian errors that many christians hold, and I hope good has been done. Some with whom I conversed, appeared to be deeply impressed with the importance of my views on those subjects, which were evidently entirely new to them, and they expressed a wish that these views might be extensively made known."

CHAPTER IX.

Benefits of prayer. Growing in grace.

"When one who holds communion with the skies,
Has filled his urn where those pure waters rise,
And once more mingles with us meaner things,
'Tis e'en as if an angel shook his wings;
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are supplied."

"I *love* prayer," said one who practised it much. "It is that which buckles on all the Christian's armor. What incomes of grace, and peace, and glory, yea, and outward good things, as far as they are indeed good for us, have we by our access to God in Christ! Such a companion ready in all their solitudes; a counsellor in all their doubts; a comforter in all their sorrows; a supply in all their wants; a support underneath their burthens; a shelter in all their dangers; strength for all their performances; and salvation insured by a sweet and undeceiving earnest. What is heaven, but an everlasting access to God? and present access is a pledge of it."

In the review of the year 1825, Mr. Walton found that he had obtained clearer views of truth. Divine truth was more precious than ever. The plan of salvation was continually revealing new beauties. Affliction had drawn him near to God, and it was evident he had grown both in *knowledge* and in *grace*. He had tried the power of prayer, and it abided the test. His preaching was marked with more perspicuity, pungency, and strength. His sensibilities as a *minister* seemed to prevail over his sensibilities as a *man;* his anxiety for souls to absorb the inferior anxiety, so often exacted by the ordinary concerns of this life.

"*Jan.* 5, 1826.—My trials and cares have been greater than in any former year. But I never enjoyed so much consolation—never was so uniformly cheerful. I have seldom felt, even for an hour, any thing like those *sinking spells* which formerly embittered my life; and I can bear my testimony to this truth, that nothing is so effectual an antidote against melancholy, as to be fully and actively engaged in doing what we know God approves, with a view to His glory."

"During the past year, a number of souls in Charlestown have, I trust, been born again. Some as the fruits of our labors in the neighborhood. Also, I have heard of good done by means of my pamphlet,* and of one who is now in the ministry among the Methodists, who was converted, as he thinks, under my ministry in Charlestown years ago."

"I must not fail to record that I feel more weaned from the world, and less under the influence of certain temptations, which formerly often prevailed over me. I feel a more disinterested concern to glorify God and to advance His cause. I have more satisfactory views of Christ, and more of His love than I formerly had; and I trust also, a deeper sense of the evil of sin and of my vileness as a sinner. I feel convinced that I should be under infinite obligations to thank and love God *for what He has already done* for me, and for our guilty world, if He should now cut me off, and send me to hell for my sins. He has indeed done great, unspeakably great things for my soul, for which I know I must be forever indebted to Him."

"I find a considerable difference in myself from what I formerly was in these respects; that I am not so easily irritated, and I have more command over my words, and am less apt to utter any thing rashly when irritated. I feel also more tenderly conscientious in regard to the manner in which I speak to all the members of my family, and to all with whom I have to do. Oh! that the Lord may forgive all my past sins—perfect what is lacking in me, and cherish my soul with His grace."

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* On the Revival in Baltimore.

"*Jan.* 11.—I visited, conversed and prayed with a little boy at W. H——'s, who is near his end in a consumption, and felt inclined to pray for him and for the family after returning home."

"I took my little son to the grave of his sister."

"I have lately felt an increasing concern that the Lord may preserve me from *every* thing that might lessen my influence among my neighbors, or give any an unfavorable opinion of religion."

"I have also several times felt a strong impression upon my mind that the Lord will enable me to die in joy and triumph. The thoughts of death have lately been more pleasing than ever. But still I feel a *strong* desire to do a *great deal* for the advancement of the cause of Christ while I live."

"*Feb.* 12.—Last night while viewing the heavens, which declare the glory of God, I had a more exalted view of His character than I ever had, and was unusually affected by the consideration of the Saviour's voluntary humiliation, suffering, and death. I never read the bible with so much interest. I had thought of reading another book, but I felt as if I could take no interest in it."

Speaking of a young man who owed his salvation, under God, to his faithfulness, and who desired to take part in the same ministry, he records under date

"*Feb.* 20.—On Saturday evening I had a conversation with him, in which I received much satisfaction. He ascribes his conversion to my ministry: is strongly attached to our Church, and greatly prefers obtaining an education with us. He appears to be a youth of superior talents and of great promise. I made him an offer of a place in our institution, which he readily accepted. For this event I desire to be unfeignedly thankful. There are several things peculiarly encouraging to me, and if I am spared, I shall take great pleasure in cultivating the mind of one, who promises to be so very useful in the Church of Christ."

"*April* 15.—I have reason to entertain the hope that my labors in preaching, and in conversation while at Gerrardstown were useful, particularly in imparting right views of some important truths to two young brethren in the ministry, and one who is preparing for it. This is a method of doing good which I regard as *vastly important.*"

"*Sabbath eve., April* 24.—Administered the sacrament of the Lord's Supper to-day. Brother —— preached, and preached much too long so as to leave but little time for the other exercises; and I always feel very unpleasantly to be pressed for time, when such duties are to be performed. On the whole, it was by no means a comfortable day to me. I was not well and felt uncommonly stupid. But since I returned home, have had a sweet season of enlargement at the throne of grace, while trying to humble myself before God, and to seek his blessing. My mind has of late been often impressed with a sense of the *greatness of God's mercy and forbearance* towards me, considering how great, and how numerous, and how provoking my sins have been."

In June of this year, Mr. Walton with a part of his family, visited Washington, Baltimore, and Philadelphia. He speaks of the kindness and hospitality manifested to them, by "many friends," which was repaid, as might have been expected from such an one, in 'spiritual things.' Wherever he was, it was never in his heart to trifle, but always to be useful. He "*naturally* cared for the state" of every soul with whom he came in contact. Of this visit he says:

"I hope I was made instrumental in doing some good; particularly in Washington City, where, before we left it, there was a prospect, and to all appearance the beginning of a revival. I was enabled to accomplish my main object—the publication of my little book—on as good terms, and quite as much to my satisfaction as I expected. It has already been very favorably noticed in the Philadelphian—and I was informed of a little girl in Baltimore now hopefully pious, who was awakened by hearing the obituary of my dear little daughter read. Blessed be God for this mercy! I have also received the pleasing intelligence that my pamphlet, besides being re-published in the Utica Repository, is now going through the third edition in Utica. There are and have been many revivals in that region. But what influence my pamphlet has had, I know not. When I sent it forth to the world, it was with many prayers for a Divine blessing to attend it, and make it extensively useful; and now I think I can see, in some measure, an answer to these prayers. In the same manner have I sent forth my little book—the monument of my dear child's piety and intelligence, and the record of God's merciful dealings with her."

"I have lately met with two more opportunities of explaining some important points of doctrine, not generally understood, to young ministers. Their minds appeared to be open to conviction. The result is with the Lord. I trust He is increasing my influence among my brethren in the ministry, and that He will enable me to improve it to his glory and the advancement of his cause."

"We have had a long and very extensive drought, during which time I was much impressed with the duty of praying for rain, and publicly acknowledging God as the Giver of this blessing. At length our earth has been thoroughly wetted by the showers of Heaven, and we have the prospect of a plenty of corn and vegetables. Since yesterday I have labored under great depression of spirits. May the Lord support me in these seasons of trial, and preserve me from SINNING against Him."

This year was spent in the usual routine of pastoral duties, and in nursing his institution, which still maintained a feeble existence. But it was impossible for him not to be active in some way. And with such a spirit, a man must be useful. Oberlin chose the most desolate field that presented itself to the eye, and converted it into a moral garden, thus verifying the declaration of John Elliot, that "prayer and pains-taking, with faith in God will accomplish every thing." Some men, without this spirit of heaven-born benevolence, would convert a garden into a desert. Such is the energy of vital piety. It is the most powerful principle in the world, and is destined under God, with whom are 'the times and the seasons,' to accomplish the conversion of the world.

Walton went forth and attended a series of meetings at Shepherdstown in the month of November; which were crowned with the divine blessing. Under date Nov. 12, he writes:

"At the meeting above referred to, there is reason to hope much good was done. On Sabbath evening, at the closing service, the people would hardly leave the Church at nearly 11 o'clock. Three professed to submit; and I have since heard of ten in all who appeared to be awakened. About the last of August and first part of the month of September, we had another meeting of four days continuance at Bloomery mills—I was left alone from Saturday morning. On Sabbath the sacrament of the Lord's supper was administered; a larger collection of people than were ever seen at the place before—service out of doors—great order and stillness observed; much attention and considerable weeping. One man obtained a hope—a very remarkable conversion—the narrative of which is deeply interesting. I then went up to Romney and Moorefield and Petersburg, at all of which places I preached with much freedom and enlargement of soul. At Moorefield one young woman professed to submit;—at Petersburg, three;—in the neighborhood of Vanmeters, two."

"On my return from Romney, I began to feel the effects of my exertions; having preached sixteen times, and administered the Lord's supper twice, in about ten days; when I arrived at home, I found my children sick—one had been very ill; I rested but little; tarried only one day at home—having an appointment at Smithfield for a two days' meeting. Preached twice at Smithfield in much weakness on Saturday, and that night was taken with a bilious colic—was sent to Charlestown next day, where I was confined for a week." Was there ever any maxim more pernicious than that, which has been so current among the best of people, "*it is better to wear out than to rust out?*" It is indeed true, when rightly understood and judiciously applied, but unhappily it has been perverted to sanction the most rash and unjustifiable expenditure of constitutional vigor and of human life, till Humanity and Christianity have blended their tears over the costly sacrifices made on this altar. As if a devoted Christian minister or missionary was not bound to obey the laws and the calls of nature! In proportion to his piety and zeal, is to be the *run* on his constitution, till—its powers exhausted—he sinks from the midst of usefulness into a premature grave, and gains the honors of a martyr, when he has actually hastened his own end!"*

Let Swartz and Carey be praised for *husbanding* their inestimable lives, as well as Brainerd and Martyn, (blessed be their memory,) for *wasting* their's. Let McIlvaine and Nevins receive the meed of commendation for watching over their health, and perpetuating their usefulness, long after their friends Larned and Summerfield had sacrificed their lives to their enthusiasm for preaching the gospel.† The last text of Larned, one of the most eloquent preachers this country ever produced, was this: '*For me to live is Christ, and to die is gain.*' That same week, the precious youth, with whom the writer passed the days of his boyhood, died at the age of twenty-four. Every leaf in his well-earned chaplet was as green as when it was first wound around his brow.

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* The author of the Life of Legh Richmond, who was another victim of over-strained effort, remarks, that such conduct "is little better than moral suicide. Good men should submit to the rein for conscience' sake."

† Said one of these self-immolated ministers once to a Divinity student, "A merciful man regardeth the life of his beast, and you must be merciful to your beast, or as Mr. M. would say, to your 'animal.' Remember that it is your Master's property, and he will no more thank you for driving it to death, than an earthly master would thank a servant for riding a valuable horse to death, under pretence of zeal for his interest. The truth is, I am afraid Satan has jumped into the saddle, and when he is there, in the guise of an angel of light, he whips and spurs at a most unmerciful rate as every joint in my poor broken-winded animal can testify, from woful experience. He has temptations for the conscience, as Mr. Newton well observes; and when other temptations fail, he makes great use of them."

To return. Most of Mr. Walton's family were laid low with sickness, yet without such immediate danger as to prevent him from attending the meeting of the Presbytery.

"I ventured to go to Gerrardstown, where it was sitting, on Saturday morning. The ride was too much for me. I was thrown into a fever, which continued with some intermission all the time I was there. I however attended in great weakness. On Tuesday I rode to Charlestown, and had not been there more than an hour, before I was laid upon a sick bed, from which I did not rise for four weeks; my confinement lasted five weeks. During this time, more of my family were sick, and my mother died! Thus it pleases the Lord to keep me under the rod; but blessed be His name, He has made this and other like seasons of affliction, occasions for richer displays of mercy than ordinary circumstances would even allow. The spiritual good which I trust He has imparted to me by means of these trials, is such as greatly to overbalance any sufferings I have experienced, and I have been enabled to praise Him for these substantial tokens of his care and mercy to my soul, and to the souls of my family. During my illness, I was often inclined to think I should not recover; this impression was very strong on the Saturday which was the anniversary of my dear little daughter's death. On that day, after some severe conflicts, I had some of the most delightful views and feelings that I ever had. I could hardly restrain my feelings from such a degree of excitement, as would probably have been unfavorable to my recovery. They commenced with the thought of my Saviour's sufferings for me. Oh, it was indeed a time of sweet refreshing to my soul."

"*Dec.* 14.—Last Sabbath preached and administered the Lord's Supper at Bloomery mills in Hampshire. The people of that congregation expressed so strong a desire for my services, that the Presbytery passed an order that I should supply them at discretion. They receive me with almost as much affection as the Galatians received the Apostle Paul, and my ministry appears to have been blessed to them. Christians professed to be strengthened and edified, and I hear of some careless persons awakened and affected—two united in communion last Sabbath—one of whom was brought under conviction and obtained a hope in September last, when I administered the sacrament of the Lord's Supper at that place. His experience appears to be as genuine and as remarkable as that of any person I have ever known."

"*Sabbath day, Dec.* 24.—The uncertainty I have felt as to the prospects of the Institution, and as to the course which I ought to pursue, has preyed of late more upon my spirits than it ought to have done. I have often been considerably depressed. I *feel* that this world is not my rest. There is very little in it that affords me any enjoyment."

"I often feel the want of some judicious, warm-hearted brother of right views to consult with, and to encourage me, and strengthen my hands. But alas! I have not one, to whom I can freely unbosom myself. I want one at least, whom I can love as Jonathan loved David, and who will love me as David loved Jonathan. May the Lord raise me up such a brother! And in the mean time draw me nearer to Himself!"

With the opening of the year 1827, the pleasures of health began to return to Mr. Walton. For two years he had not been so well, but still felt depressed in spirits, "on account of my unfaithfulness, and by seeing how little I am doing for the advancement of Christ's kingdom."

He was still, however, laboring in the surrounding region, through storms and cold, and many obstacles, to win sinners to Christ. Having to transact some business with a man, not distinguished either for sweetness of temper, or amenity of manners, he encountered in his rude and savage conduct the severest trial of the kind, which ever fell to his lot. With many oaths and threats he ordered this mildest of men out of his house. All these indignities he received with the meekness of a lamb, and the forgiving spirit of a servant of Him, who 'when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to Him that judgeth righteously.' 'The servant of the Lord must not strive, but be gentle unto all men.' When the eminent and pious John Howe heard a nobleman swear profanely in St. James' Park, he faithfully reproved him: "My Lord, the great Ruler of the world among other things, has declared that He will make a difference between him that sweareth and him that feareth an oath." "Sir," replied the nobleman, "I thank you* for your freedom, and take your meaning, and shall endeavor to make a good use of it." "My Lord," rejoined the kind-hearted divine, "I have a great deal more reason to thank your lordship for saving me the most difficult part of a discourse, which is the *application.*"

"I came home deeply affected by the occurrence, and layed my complaint before the Lord, and prayed that He would have mercy on that man and turn his heart. I feel *entirely* confident that I did not use any improper language —or in an irritating manner; indeed I was silent nearly all the time while he was raving as he did. When I look back upon it, it appears a matter of surprise that his hands were kept off me. I believe it was in his heart to beat me to almost any extent. I am not, however, conscious of any feelings of resentment."

"It is one of the most torturing trials I have ever experienced. I pray and earnestly desire that it may be sanctified to me. I have lately been praying that the Lord would employ *any* means which He might see best to carry on his work of grace in my soul, and to fit me for usefulness, and perhaps this is an answer to that prayer. I desire still to be in the hands of the Lord, and can say, 'though He slay me, yet will I trust in Him.' I am now *sick* of dealing with the world. If it were the will of the Lord, I should rejoice to have nothing to do with it, but to labor for its salvation."

"These things, together with the discouraging state of things in most of the neighboring Churches, and the many trials and discouragements arising from all my attempts to do good—especially for the Institution, have weaned me from the world to a surprising degree. I see almost nothing in any direction, that appears pleasing and encouraging, or calculated to create a desire to live in this world."

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* A Theological student in travelling from Princeton to Albany, having resolved faithfully to reprove every man whom he should hear swear, by the time he reached the latter place, had reproved twenty-five individuals, all of whom with one exception received the reproofs respectfully, some in silence, and some with tears.

In the spring of this year Mr. Walton visited Leesburg, where he had been before, and as usual found something to do for his Lord and Master. It was a luxury with him, always, if possible, to 'impart some spiritual gift;' and 'not the Gospel of God only, but his own soul' has he often seemed ready to impart to the immortal beings, of whom he was 'affectionately desirous.'

"*March* 6.—While at Leesburg, I labored a good deal and with much encouragement. I saw much reason to believe that my labors, when I was last at that place, had been blest, particularly in exciting a spirit of prayer among Christians; the older members had received a fresh impulse, and the young ones had commenced another prayer meeting. Although I was assisted in an unusual degree, yet I never was more sensible of the sinful imperfections attending my services. I was much annoyed by temptations to pride and self-importance. I believe, however, that I did not yield so far as to make it visible to the eye of man."

"*April* 1.—A few days ago I received a letter from Leesburg, earnestly requesting me to go down, stating that a considerable excitement had followed our last monthly meeting, and that now the Methodist brethren were reaping the fruits, as there was no regular Presbyterian preaching at that place. My engagements, however, are such as to prevent me from going down immediately. The news is encouraging, and if all who were then awakened become Christians, and many more besides join the Methodist Church, I rejoice, yea, and will rejoice. I was also much encouraged by my last visit to Bloomery mills. The people turn out uncommonly well, particularly at night. Our extra exercises, after the regular routine is over, and the people are dismissed, appear to be attended with the greatest blessing; that is, more appears to be done in this way than in any other. It has the effect of awakening sinners, much more than preaching in the usual way. It is preaching, that is, exhorting sinners to save themselves from this untoward generation,—but it is so much out of the common course of things, that it awakens attention, when in all probability no such effect would be produced by proceeding in the old beaten track. Whatever is the instrumental cause, however, I am fully sensible that the work is the Lord's, and to Him belongs all the glory of it. If I have a heart to labor with more earnestness than I formerly did, to Him I am indebted for it, and so far from having any cause of boasting, I am laid under *additional* obligations to employ all my time and talents to his honor and glory."

The question of a change of location is at all times a very serious one with a conscientious minister of Christ. How diligent a student, how skilful an interpreter of the will of Divine Providence does he need to be! On the one hand, it becomes him to guard against the rashness of 'running before he is sent;' on the other, against too obstinate a reluctance to leave those scenes and associations, which have been endeared to him by the events of a delightful and successful ministry, for the purpose of laboring in a new field, to which duty seems to call.

In the month of March, Mr. Walton received a request from the Second Presbyterian Church in Alexandria, D. C. to visit them with a view to the contingency of a mutual union. His remark on receiving this request is characteristic:

" Although a removal to any other situation would be attended with great trouble, and perhaps some temporal sacrifices; yet I feel prepared to go wherever the path of duty may be made plain, and wherever the Lord may point out the sphere of my future operations."

" *Friday, April* 5.—Last night I proposed to my family to set apart this day as a fast, that we might seek the Divine guidance in reference to the change which it seems necessary to make in our situation, and the Divine blessing upon our souls, our family, our Institution, and our Church. I trust I have been assisted in calling upon the Lord this morning. And I feel confident that if we *trust* and *fear*

Him, He will 'guide us with his eye.' I have a deep sense of the responsibility under which I am acting, and of the importance of coming to the right decision in the great question, soon to be decided—respecting a removal from Bethany. I feel my utter incompetency to direct my own steps, and desire to put myself into the hands of God to be directed by Him. I feel sensibly encouraged and comforted by his promises in reference to this subject."

At length after solemn deliberation, consultation, and prayer, he determined, in view of all the circumstances, to accept the call. On the eleventh of May, 1827, he arrived in Alexandria, for the purpose of entering on his new charge.

Under date May 25, he says, "There was much to induce me to come to this place—a unanimous call of the Church—the strong desire of brother Andrews that I should succeed him, expressing to the congregation his entire confidence in me, and how much relief his mind felt in the prospect of my taking charge of his people; a hope almost amounting to confidence, that if I came to this place, and was enabled to labor in the right way, we should be blest with a revival which would build up a congregation that had been long in a declining state, while it might exert a salutary influence upon the interests of the Church, perhaps throughout the whole district. Brother Post and Baker expressed a strong desire that I should cast in my lot among them. Seeing no possibility of getting along with the Institution, and the way being open for me honorably to relinquish it; having gone to the *ne plus ultra* of the enterprise; and finally, the prospect of enjoying better health than we had enjoyed for the last two years—these, with other subordinate considerations, determined me to come to this place. When I first thought of giving up the Institution, it appeared like burying a member of my family; but the sickness we had all experienced at Bethany, occasioning so much distress in the family, and so much interruption to the studies of the young men; and withal, having so little assistance in prosecuting the arduous undertaking, it appeared to be my duty to give it up;—God only knows with how much anxiety to know the path of duty, and with how much fear and trembling lest I should take a wrong step. I trust it will appear in the great day, that I have pursued the right course in this instance, and that all these things have fallen out to the furtherance of the Gospel."

On his way to Alexandria, he was again delivered from threatening danger, and praised the Lord for preserving mercy.

He had been in delicate health, but was now somewhat recovering: —" A few weeks ago," he writes, "I had a return of my *hemorrhage*, which continued for about ten days with some intermission, i. e. during that time I frequently threw up blood. But it has now ceased, without my suspending my accustomed operations in the pulpit. I have had *many* and *great* cares upon my mind in winding up the institution, providing for the young men, giving up the congregation in Charlestown, and arranging all my temporal matters so as to enable me to remove without leaving any unsettled. But I looked daily to the Lord, and tried to cast my cares and burdens upon Him, and verily I believe he has heard my prayers and granted me the desire of my heart. I have been supported, and I hope directed in the way in which He would have me to go."

On the third of July, 1827, Mr. Walton was installed Pastor of the Second Presbyterian Church in Alexandria, vacant by the resignation of Rev. Mr. Andrews. It may be worthy of notice here, that previously to this event, he had gone to work earnestly for his Master, with his usual zeal and directness of aggressive movement, and I may add, with the usual blessing accompanying his efforts. Beginning with a " Monday, eight visits; Tuesday, three visits; Wednesday, seven; Thursday, two; Friday, four;" he concludes with a meeting on Friday night, to seal up these efforts, at which "FIVE professed to be willing to give up all for Christ. Well might the Lord's laborious servant add, "Much encouraged and strengthened." These visits were strictly *religious*, that is, made with the intention to save souls, and not to pass compliments.

On the 4th of July he records, "Last night I was installed pastor of this church. I felt in some measure solemn; but my views of eternal things were not so clear as they have been, and my heart was and has been lately more insensible than usual to the great motives of the gospel. I know I lament this, and desire earnestly to be revived. How far this state of feeling may result from indisposition and weakness of body, I am not prepared to say. I think, however, there is some connexion. I have now a great charge upon me—a congregation in difficulties—a family, and two young men preparing for the gospel ministry, besides my temporal matters. I shall try to divest my mind as much as possible of all care and anxiety about my affairs in Virginia, and about my temporal support, and give myself wholly to the great work of the ministry. May the Lord be with me, and bless me, and help me, and make me, unworthy as I feel myself to be, an instrument of great and extensive good to this part of His vineyard." The day after his installation he paid seven pastoral visits.

"On Sabbath, 15th July, admitted four on examination, three on certificate. Session agreed unanimously to admit members in the form of a public covenant. Yesterday afternoon had a conference meeting of the members of the church at my house. Several spoke, and no opposition has yet been made to any of my plans for reviving a spirit of piety in the congregation."

"*Monday, July* 16.—Two visits—Tuesday, five—Thursday, five—Friday, one—Saturday, three. Sabbath, 22d July, a number at church more than usually attend, and the number at the Friday evening meeting also increased. This evening more than usual, and some much affected. The word appeared to take effect."

"*Saturday, July* 28.—About six visits this week."

"*Aug.* 22.—Soon after coming to this place, I was enabled to cast off my Virginia cares and anxieties, and found my thoughts and feelings surprisingly flowing in a new channel. I soon felt at home. Have been laboring, though with many lamented infirmities and sins, for a definite object—a revival of religion. *All my sermons and exhortations, in public and in private, have been directed to this object.* Five persons have professed to experience a change, and more are impressed; some members of the church have been aroused to feelings and views and exercises new to them; but still my experience thus far has impressed me more than ever before with the conviction of this truth—*that God must do the work.* I have made some of my best efforts, but have not yet witnessed a revival. I am now looking to the Lord with more earnestness of faith for the outpouring of His Spirit, than I ever did before. I find my desires increasing. I am encouraged—1. By an increase of hearers. 2. By the partial awakening of the church. 3. By the awakenings and conversions that have taken place. 4. By the numbers that attend our prayer meetings, and 5. By my male and female Bible Classes. One of my male Bible Class, who was under serious impressions, went to Camp Meeting and there professed to give up his heart to the Lord. It is a matter of great thankfulness that my health is so good. I go through all my labors without much fatigue."

The spirits of Walton, too, rose with the supervenient emergency, and he manifested an elasticity of thought and effort, which, with the divine blessing, promised good success. His intellect and heart seemed enlarged in public and in private. "The Lord gives me an *interest* and a *concern* in exhibiting His truth, and a desire to promote His cause, which prevents me from feeling my labors to be a *task* and a *burden.* I feel generally a *heart* to the work, blessed be God for it. It is what I had not for many years; and I can seldom look back upon those years without a mixture of sorrow and rejoicing; sorrow that I should have been so unprofitable a laborer, so unfit for the Master's use;

and joy that the Lord has done so much for my poor guilty soul, in producing that change in my feelings and views of which I am conscious, and for which I can never be sufficiently thankful." *

"*Sabbath*, *Aug.* 26.—A very rainy day. Preached twice entirely extempore. The audience being small, I reserved the discourses I had prepared for more hearers. I have not had much of the spirit and unction of preaching today, but a deeper sense of my leanness, barrenness, and shallow attainments. I feel that I greatly need to be taught of God and qualified by His Spirit for the right discharge of my duties. I greatly need a season of refreshing in my own soul. The Life of Fletcher, which I have just read, has been much blessed to me."

"*Sept.* 28.—We have lately urged much the necessity of increased engagedness in prayer, and labored to impress it upon the minds of Christians that all our efforts will be in vain until the *Lord begins to work.* We have recommended it to all to set apart some time every day between the hours of one and three o'clock, to pray especially for the outpouring of the Holy Spirit. This agreement has been acted upon since last Sabbath. It has already produced a good effect upon Christians, and last night we had more at our inquiry meeting than usual. Mr. —— appears to be a changed man—regarded as a miracle of grace—has been very wild and intemperate. Other appearances also encouraging."

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* By the change in Walton's views, one is reminded of similar changes in the sentiments of men, who have been eminently useful, as Scott, Richmond, Ryland, Bedell, &c. Dr. Ryland once held, with Dr. Gill, the celebrated commentator, that it is unlawful to urge the duties of faith and repentance on men in general. This indeed is an error, which we should suppose, would be destroyed by the consideration, that "it would have annihilated at once the apostolic commission, by rendering it impossible to 'preach the gospel' to *any* 'creature,' since there were in the Gentile world *none* to whom on this principle it could be addressed."

Dr. Ryland was embarrassed by the intrinsic improbability and the extrinsic perniciousness of such a sentiment. It cut the very sinews of effort for the salvation of sinners. He felt that he was shackled. Three things helped to dissolve his chains; 1. His acquaintance with the puritan writers, who were distinguished for their fearless and cogent appeals to the conscience. 2. His intimacy with Andrew Fuller, the most clear and candid of reasoners, most unostentatious of writers, and most modest of men. Of the *Christian minister* I need not speak. 3. And chiefly, his study of our own Edwards on the Will, a book which has poured its beneficent light on so many humble and exalted intellects ever since the period of its gift to the world.—*See Pastoral Memorials.*

The change in Legh Richmond, it is well known, was not only *doctrinal* but highly *practical* and *entire*, and was effected through the agency of Wilberforce's *Practical View of Christianity*, which affected so many lofty minds in England, in conjunction with Hannah More's intellectual and spiritual efforts.—*See Grimshaw's Life of Richmond, Chapter III.*

"*Dec.* 18.—Last Sabbath two weeks, while preaching on the subject of justification by faith, Mr. —— was awakened. The truth flashed in upon his mind with such power that he saw his errors, immediately renounced them, and went home and engaged in family prayer! The same sermon blessed to his wife—they both appear now to be new creatures; they had professed before. But he was a sceptic—a universalist, who appeared to be in the most hopeless condition. His wife thinks her views and feelings now are essentially different from what they ever were before. The change is marvellous!"

Truth from the lips of our brother seemed wonderfully blessed at this time, not only to the elevation of the general tone of piety and pious endeavor, but to the conviction and salvation of individuals. A man who was notorious for profaneness in language and profligacy of habits, was awakened under a sermon from the text, '*My heart is fixed.*' He became a decided christian. Another gentleman and his wife "professed to give themselves to the Lord. Since last Sabbath evening, he has been in great anxiety and distress. I went to his house, conversed and prayed with them, and before I left them, both appeared to take a decided stand, and to submit to the terms of salvation. After I left him, he opened the bible and every thing appeared new; his views became clearer, and he has since been rejoicing." Another gentleman was, as he trusted, converted by means of a sermon preached on a Sabbath morning, from '*I am thine, save me.*'

Let it not be forgotten, that during this season of successful preaching, which continued from month to month, the subject of this biography, who was foremost among those that urge ability, duty and obligation on sinners, was frequent and fervent in setting forth the doctrine of the agency of the Holy Spirit, as indispensable to any right action or successful issue. It was a subject which he had studied profoundly, on which he preached frequently, conversed and wrote much, and on which he gave a small volume to the press. He even went as far as John Howard Hinton, of England, with whom he corresponded, and who sent him his work on the Spirit, the idea of which was suggested by reading an article of Walton republished in England.

"The spirit of prayer appears to increase, and also a conviction of *our absolute dependence upon the Holy Spirit* for a revival of religion, the doctrine often and explicitly recognized in speaking and in prayer. I have lately experienced more assistance in preaching than ever before. I have seemed to have a clearness of conception, a strength of mind, and energy of feeling, that I never had before. A number of infidels have been lately seen at our church, and the congregation increases. Mrs. D——, awakened under '*Behold now the accepted time,*' *&c.*, since obtained a hope."

"*Dec.* 21, *Friday eve.*—Number increased, both male and female. Some, I hope, submitted. Several in deep distress—all solemn, and scarcely any would go away, until I told them it was time to retire. I feel more and more a revival influence—solemn, anxious, almost trembling, hoping, believing, convinced that God alone can do the work."

"*Dec.* 25.—Mr. ——, after being anxious for some time, was asked at the close of a sermon by his friend, 'What do you think of this?' 'Oh,' said he, 'I cannot think of bringing disgrace upon me by making a profession, for I know I should not act consistently.' (This declaration was predicated on his continuing in the same state of mind in which he was at that time; but sinners ought not to draw any conclusions on that ground. The question is, if I give my heart to the Lord, lay hold upon His covenant, will He enable me to be faithful?) Last Sabbath night week, he got a deep and most agonizing impression. Mr. M—— could get nothing from him after the work was over—he went home in deep thought. On Thursday, after I had left him, he took the bible, and as he was reading, he stopped and turned round to his wife, saying, '*My dear, I am on* *the Lord's side now.'* Immediately light and joy broke into his soul, and he experienced the truth of that promise, 'The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever.' "

In labors and successes like these closed the year 1827, awakening in the retrospect many delightful recollections, and presenting prospectively a pledge that other sweet and refreshing seasons would yet gladden the heart of the devoted Pastor. Precious were the laurels he gathered to compose the crown of his rejoicing. Invaluable the gems for " the royal diadem in the hand " of his Lord and King. As Sailer, a pupil of Martin Bos, said of his teacher, he was in his sphere more and more " learning how to people earth and heaven with the children of God." And what Bos himself, who accomplished his greatest results by *preaching*, said, Walton seemed to feel and exemplify: " We must dig very deeply to discover the treasure, and it is when we feel our weakness and misery most, that we dig the best; for those are not the best sermons which we have labored over with difficulty, but those which we have, as it were, *supplicated from the Lord with tears and prayers.*" Such were the sermons which God blessed, and which He ever will bless, if followed up, as in the case of our friend, with patient personal instruction and admonition to those whose attention has been arrested.

Another thought should not be omitted. Walton was now " giving himself wholly " to the work of the ministry. Not even the business of teaching diverted his attention. His employment was completely ' fitted to his person and calling.' All his powers were devoted to a minister's grand business—SAVING SOULS.

" Some there are," says a quaint author of another age, that employ their time in affairs infinitely below the dignity of their person, and being called of God or by the republic to help bear great burthens, and to judge a people, *enfeeble* their understandings and disable their persons by sordid and brutish business. Thus Nero went up and down Greece and challenged the fiddlers at their trade. Æropus, a Macedonian king, made lanterns. Harcatius, the Parthian king, was a mole-catcher; and Biantes, the Lydian, filed needles.

"He that is appointed to minister in holy things, must not suffer secular affairs and sordid arts to eat up great portions of his employment. A clergyman must not keep a tavern, nor a judge be an innkeeper, and it was a great idleness in Theophylact, the Patriarch of C. P. to spend his time in his stable of horses, when he should have been in his study or in the pulpit, or saying his holy offices. Such employments are diseases of labor and the rust of time, which it contracts, not by lying still, but by dirty employment."

CHAPTER X.

Increasing interest in Alexandria.

In reviewing the events of the life and ministry of Mr. Walton in the city of Alexandria, as recorded in the preceding pages, it will be evident to the most cursory observer, that his position was one of profound interest to himself, and of great importance to the cause of Christ. The prospects for a general revival of religion were evidently brightening. As a kind of first fruits, there had occurred some of the most remarkable conversions within the experience of the pastor. He had firmly intrenched himself in the confidence and affections of the people. And this point had been gained, not by any ingenious arts of management, but by straight forward labors for the good of souls. Determining to know nothing among them but 'Christ, and Him crucified,' he availed himself of the great advantages of that powerful moral position, to carry on the high spiritual warfare in which he was engaged. He has been known to say, that he received at that time more convincing testimonies of the blessing of God on his pulpit labors than ever before cheered his heart. The spirit of inquiry increased. The grace of God superabounded in reclaiming from the regions of profligacy some of the most abandoned characters. The minds of the people, guided by the Spirit, entered without much difficulty into the views of the Pastor, and harmonized with his plans of usefulness. He was gathering round him a devoted band of praying Christians, who exemplified the bible truth, that 'there is no restraint to the Lord, to save by many or by few.' Some of the fruits of his pastoral care and culture he began to bring into the church: "*Feb.* 3, 1828.—This day two weeks, we received 16 new members, and the work is going on. The prospects now are as favorable as they ever have been."

"*Feb.* 8.—I have for some time been praying that the Lord would take me into His hands *as an instrument*, and influence me as He pleases, to accomplish His own purposes by me. And I have seen the most striking proofs that He has directed me in the choice of subjects suited to the state of persons whom He has brought to the knowledge of the truth. Last night, after I had done preaching, I went to Miss ——, a thing which I had not done before, and that alarmed her and deepened the impression. She went home and obtained relief in a short time. She had told me that she had done every thing she could do, and did not now know what more to do. But she found out the secret last night. This day I have been much encouraged by hearing of her conversion and other favorable appearances. I feel a strong desire to know and feel more of the love of Christ. For a few days I have found benefit in reflecting upon this passage—'It pleased the Father that in Him should all fullness dwell.' I feel an increased confidence in applying to Him that I may receive from this fullness grace upon grace."

"I had been doing nothing right," said she, "all wrong, (and yet she had been praying, reading, &c. in the deepest distress.) I felt that I must do something that I never had done. I went to my room; I tried to pray; I rose and felt that the Saviour was able and willing to save me, a lost sinner, and I could *trust* in Him and surrender myself entirely to Him. I am as happy as I can be." —— threw her arms around my neck. After she had experienced the change, she thought she had lost her impressions, but felt that she could love the Saviour. She told me yesterday that she had felt until she was past feeling. The subject last night was, 'Who have fled for refuge to lay hold on the hope set before us.'

"*March* 4.—A few weeks ago, a man of sceptical sentiments was boasting that he could never get any minister to preach from a text which he wished to hear explained, plainly indicating that he thought it so absurd, as not to admit of any satisfactory explanation. I felt it my duty to take from him this occasion of triumph, and engaged to preach from it. He promised to come and bring as many more persons of his way of thinking as he could. The fact was privately circulated, and we had a crowded congregation, (last Sabbath evening week.) When I went in, I was told that all the infidels in town were there. Such a number of them, I suppose, was hardly ever collected in a church before. A methodist present said when he looked around and saw the character of my audience and the difficulty of my situation, he prayed for me, and never prayed so for any person in his life. We had had a special prayer meeting that afternoon. Not only infidels, but catholics, quakers, &c. were there to hear what could be made of the difficult text—'Jacob have I loved, Esau have I hated.' So far as I have heard, the impression was decidedly good. The persons mainly concerned, were generally more than pleased; some have commenced reading the bible; one, an atheist, had been at church twice since, and talks as if he intended to continue. The sceptic himself had not been to church for twenty years before, except to hear a woman. Last Sabbath evening I took up another difficulty in the same chapter—'Therefore hath He mercy on whom He will,' &c. A full house again, although it was raining and blowing. The impression seems to be still better. Several infidels have thus been led to an acquaintance with me, and I have visited them. The present prospect is that under the divine blessing, *much good* will grow out of this singular affair."

These circumstances served very severely to task the meekness and prudence, as well as the intellectual and theological abilities of Mr. Walton, and he passed the ordeal with a success, that proved the Divine aid imparted to him in this emergency. The doctrines of the gospel were magnified—his own character was elevated—souls were converted—God was glorified.

Two men, who had spent years in the cheerless gloom of scepticism, received impressions which shortly afterwards issued in their conversion, and the conversion of nine or ten of their connexions. One of these men, after making a profession of religion, removed with his family to a small village, bearing the aboriginal name of *Occoquan*, sixteen miles from Alexandria, very destitute of religious influence; he commenced a Sabbath School in his own house. From twelve the number increased to near fifty scholars, and in a few weeks, some of nearly adult age began to evince concern for the salvation of their souls. The spirit of inquiry and anxiety increased and spread itself, and the result was the happy conversion of a goodly number of individuals, and the formation of a congregation!

"I am still going on with a series of discourses adapted to the present state of things. My hands have been so full of late, that although I have not omitted any of my private duties yet I have not been as much engaged in them as usual. There has been a great want of spirituality, and simplicity, and disinterestedness—sometimes hardness of heart. I have had so many excitements, and so long continued, that I sometimes feel as if I could feel no more. Since last Sabbath evening I have been more humble and solemn, and this day, which has been set apart as a day of humiliation, thanksgiving and prayer, will, I trust, prove a blessing to my soul."

Of another individual instance he records, "The first evening I returned, (after a few days absence,) I went down to see ——. She looked much distressed. I commenced talking, with very little hope at first, but I was led on with increasing interest. At length I repeated part of the 116th Psalm—"My life which thou hast made thy care, Lord I devote to thee!" She told me since, she then felt that she could adopt that language. I asked her if she could say that she would from that moment devote herself to the Lord, whatever might become of her? She said she was so resolved. Thus she experienced some relief. I left her. She was afraid of being deceived, and would not go to meeting Friday evening, that she might have an opportunity of examining herself. She soon obtained entire relief and great joy. She related her experience to ——, when he returned home, and his mind, which had been shaken before, was now convinced that he had been resting upon a false hope, (he had been very moral and he thought *religious*,) that he had experienced religion *so gradually* that it was not *perceptible*. But now he felt that he had *no religion*. Ever since that time he has been distressed, and last night he obtained comfort, and now regards it as an infinite mercy that he was not given up to final delusion."

"*April* 14.—Mr. —— was an old, hardened, profane man. He says he cared nothing about religion, and said he, 'If you had talked to me or read the bible to me, it would have made no more impression than if you had spoken to a horse.' He was walking near our church one Thursday evening about five weeks ago, and heard the bell begin to ring. It was strongly impressed upon his mind that he ought to go. He went to ——'s. The family advised him to go to the Episcopal Church; but he was inclined to come to ours, and there he received his first convictions. They were increased until he became very wretched, and last Sabbath afternoon at prayer meeting, he obtained relief—went home happy. I saw him this morning. His heart appeared to be overflowing with humble gratitude. When I spoke of his obligations, and how he ought now to strive to do good to others, he remarked, 'Oh the debt is so great!' intimating that he could never pay it; then weeping, 'I weep,' says he, 'not because I am unhappy, but,' with strong feeling, '*but I am so pleased with Him*,' i. e. God. 'O what a friend he is to me!'"

"Last Sabbath week admitted nineteen. Appearances this morning very encouraging. Had a thorough and solemn talk with several persons who appear to be very thoughtful."

"Mr. —— says his minister had given him wrong directions, and he had gone to work at the means, and he was losing his impressions. He became alarmed—went to the minister and asked him in deep anxiety, 'What *shall* I do?' 'Repent,' says he. It irritated him, but it went to his heart. Nothing ever distressed him so much. He soon submitted. While he was praying, &c. he thought he could do something, and his case was not desperate."

"I asked Mr. —— at the prayer meeting, if he desired to be a Christian. Yes. He thought he did. Are you willing to become one *now* on the spot? He had a painful conflict. It showed him the evil of his heart; he said he was not. But it made him so uneasy that he could find no rest until he came to the Saviour."

"*May* 17.—I have seen much reason to believe that the event by which I was led to commence a series of doctrinal discussions, was ordered by the Lord for the advancement of His cause. It has led me to clearer and more satisfactory views of doctrinal points than I ever had before, and I have a strong hope that others have been savingly benefitted. The congregation has been increased, and its interests in every way appear to have been promoted. There have always been some inquirers. At our last communion nineteen more were added; making forty-nine in all, since I was installed. The work is still going on, but not with as much energy and life as marked its progress some weeks ago. I have been more occupied in writing, preparing some things for the press, &c. This has prevented me from visiting as much as I did.

His sermon preached in Washington on the doctrine of the Divine Sovereignty, the substance of which was afterwards amplified and published in a little volume; was pronounced by a lay gentleman of distinguished theological knowledge "the clearest discussion of that subject he had ever heard." Some of his positions seemed startling to some brethren in the ministry, but they were the result of the most candid investigation on his part, and were firmly believed by him—one of the most conscientious of men.

"*Monday morning*, *May* 19.—Yesterday I was much indisposed; in bed nearly all the morning; had not even a skeleton of my discourse fully made out; went to the Church in great weakness; the congregation unusually large, and blessed be God I had unusual liberty; and I was strengthened to go through all the services of the day comfortably. I find that Divine truth is constantly opening to my view. I receive new and more satisfactory views of some parts of the great system almost every week. I find too a heart to desire and to pray for the extension of Christ's kingdom—for the salvation of sinners, and in praying for this object, I have had lately more distinct views of its nature and importance than before. It appears to me to be unspeakably desirable that rebels should submit to the authority of God; that those who are now at enmity with Him, should love Him. When I am languid, nothing animates me so soon as praying for a revival of true religion."

"*June* 9.—This morning I set off for Jefferson. I have had an increasing depression of spirits for the last week. Yesterday I felt extremely dissatisfied with my performances; I feel so still. Surely if any good comes of them, it must be the work of God, and I believe that he *can* make them instrumental in accomplishing any purposes that He may please. Yesterday and to-day I have felt the working of evil in my heart at times, in an unusual degree. It was a strong temptation, but the Lord did not give me up to the will of my enemies. I feel my dependence upon *sovereign grace*, and upon the fulness of my Saviour more sensibly than I ever did before. I am conscious that I do unreservedly renounce all dependence upon myself or my works, and rely exclusively upon the merits and the grace of Christ."

"*July* 29.—This evening a very encouraging meeting; two young females professed to submit; many attended; much solemn feeling till 10 o'clock."

"*July* 30.—This morning the two young females who professed to submit last night appear to be firm, and to enjoy religion; had a meeting with them at A. Donglas'; others attended; two or three more appeared willing to submit. The prospect has been more encouraging for two or three weeks past."

"*Sept*. 12.—I was led to appoint two meetings on the same evening, (Wednesday) in different parts of the town, for the purpose of collecting a few persons together, and talking, and praying with them. The first evening at Mr. C——'s we had a solemn, weeping time, and so it continued, until nearly all who attended there were indulging a hope. The effect upon the Church was visible; all the meetings became more solemn and more interesting, and so it continues to this hour; and now we have the prospect of a considerable addition to our Church. Our communion will be on next Sabbath week, and in connexion with it we wish to have a *four days' meeting*, if we can get sufficient help. Brother Post and myself have agreed to set apart this day for fasting and prayer in order to seek the Divine blessing upon that occasion, and to get our own hearts prepared for it. May the Lord help us!"

Speaking of a nervous affection of the head, which caused him very great mental suffering, such as apprehension of danger, fear of insanity, &c. he says that he "walked into the woods and prayed, and wandered about, trying to divert my thoughts for sometime." * * "I believe, too, that Satan had an agency in suggesting and magnifying unpleasant things to my mind. My experience during the continuance of this affection satisfied me, that I could set no bounds to the misery which the great Author of the human frame could inflict upon us, through the medium of the nervous system alone. When it is excited to a morbid sensibility, and the imagination is set to work under the influence of Satan, it may produce a hell upon earth. Blessed be the Lord my God, for He hath heard my supplication and delivered me from all my fears." "Nature," said Payson, "cannot long hold out under what I endure: and I trust that ere many years I shall be safe in the grave, where 'the wicked cease from troubling and the weary are at rest.' If, meanwhile, I may be preserved from insanity, and from wounding the cause of Christ, by falling into open wickedness, it is all I ask for, and perhaps more than I have any reason to expect."

"Mr. —— an inveterate moralist, or rather pharisee, could not bear the idea that he must be saved in the same way, and as really needed a change of heart, as gross sinners. After he was convicted, he quit cavilling on this subject, and about the heathen, and confessed that he was an old sinner, a great sinner, &c., and appeared as humble as a little child, and desired to be instructed in the first principles of his duty. His language was 'Lord what wilt thou have me to do,'"

"Miss —— a Catholic, had thought she was a sinner, and had been under impressions for many months; but last Sabbath evening, while sitting on the anxious seat, she suddenly had such a view of her sins that, to use her own expression, she was 'left without hope, without faith, without any thing, and felt as if sinking into hell.' Her countenance and manner indicated this; she said 'Oh pray for me, Oh pray for me.' In a few moments she cast herself upon Christ, and found rest and peace to her soul. She was then convinced that she had never been willing to come to Christ before. She had been praying, &c. so long that she began to conclude there was no reality in religion, or she would have found it."

"*Oct.* 5.—In answer to prayer, the Lord sent us brothers Patterson, and Danforth, and Post, to assist at our four days' meeting. There was much praying, and incessant activity among Ministers and Christians to bring souls to Christ; and verily the Lord did not suffer us to labor in vain. Thirty persons were added to the communion of this Church, and five weeks after thirty-two more; the former had been awakened, and nearly all hopefully converted before the meeting commenced; but the latter were generally awakened and many hopefully converted during the meeting, and the following week. For some weeks we had occasionally invited anxious persons to come forward to a seat appropriated to them, and we continued this practice through this meeting with the best effect."

The writer can testify to the power[*] and majesty of this work, as he had the pleasure of participating in the holy solemnities, and witnessing the spiritual triumphs of that occasion. It was a great and good work. Its remembrance will not only be sweet in life, but cheering in death, and grateful to the soul, as from its high employment in Heaven, it takes a a retrospective glance to what on earth assisted it in preparing for its peaceful and blessed home. An interesting general sketch of this four days' meeting was published in the New York Observer of Nov. 1, 1828, in the form of a letter from an intelligent layman, providentially in the place at the time, who had never witnessed a similar scene.* It was the first meeting of the kind the writer knows of in the Atlantic churches.

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[*] Some of the keepers of the taverns complained bitterly of this revival, as diminishing the amount of their receipts for liquor. One tavern-keeper said his custom had sustained a loss of about $100, such a rage was there for temperance! Another said, "*we must drive Walton out of town, or we shall lose our custom.*"

On one occasion, Mr. Walton, the pastor, and many of his communicants went over, after their own service, and communed at the Lord's table with their brethren of the First Church. There was mutual satisfiaction ; it was a heavenly scene, and many shed tears of gratitude and joy. The pastors preached, each in the church of the other, on Saturday and Sabbath.

" *Oct.* 12.—Brother —— says that after he obtained relief by submission to Christ, he lost his peace, and was much troubled for several days—he was conscious of being unwilling to pray in his family—it was a cross—it burdened his conscience, grieved the Holy Spirit. Just at that time I preached—doubtless directed by the Divine influence—from these words, '*I am with you saith the Lord.*' It suited his case exactly; he now had courage to begin, and has enjoyed increasing pleasure in religion ever since; has had some most happy seasons."

" *Friday*, *Oct*. 24.—This evening twenty-six persons met at my house and related what the Lord had done for their souls. Their exercises were peculiarly clear and satisfactory; nearly all trace back their convictions or their decisive impressions to the four days' meeting; and a considerable number spoke of the happy effect, which going forward to the anxious seats had upon them."

" *Tuesday*, *Oct*. 28.—I find that Christians enjoyed last Sabbath evening to a high degree; some say they never had such feelings and views before; some say they feel as if they were just beginning to live. I hear of new proofs of the engagedness of the members—going out to the highways and hedges, &c.; some went up to the *West end.* The Wednesday night meetings have been already blest. Some of the young female members have lately agreed to meet alone and pray for their fathers and for others, and last

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* See Appendix.

Monday evening they had a most interesting meeting. Since Sabbath we have ascertained that about half a dozen have made up their minds to serve the Lord and have hope—some are rejoicing—others are under much concern."

"*Nov.* 11.—Rose at 4 o'clock and had a pleasant season in prayer; feel my soul humbled and strengthened by communion with God, and more devoted to Him and to his cause than I ever was before. This feeling has been increasing for some time past. I was led to pray this morning for our country in all her interests—especially that the Lord would direct those events which have a bearing upon the presidential election, and overrule all so as to promote his own glory and the cause of religion; also that He would raise up many ministers of the right spirit, and with suitable qualifications to preach the Gospel to every creature. I have felt desires lately, more than ever, that the Lord would break down those walls which separate the Churches of Christ, especially in this town, and give to them a spirit of co-operation."

"*Nov.* 19.—Miss P—— was awakened by a few words I spoke to her after the lecture on the preceding Thursday evening. I did not know her at the time, and had totally forgotten the circumstance."

"Yesterday evening a youth came to my house, and in a very earnest and frank manner said, 'Mr. Walton, I have come to receive your instructions. I have been a Catholic—was confirmed about a week or two ago, but I have been reading the history of Andrew Dunn, and it has led me to see that I am all wrong. The example of Mr. —— with whom I live, has made a strong impression upon my mind—I see he is a good man—I see no such religion among the Catholics—I believe I am as good as most of them, and I know I am very wicked, but I want to be good; and to understand the scriptures,'—and a good deal more he said."

"This afternoon conversed with a Mrs. —— who appears to have experienced a change. For nine years she never entered a Church, and at length she says, she hated the very name of Church. But within the last five weeks she has experienced a happy change. She has long had to struggle with heavy trials; to support a drunken, deranged husband, and she thought that as her sins had not been great, her sufferings and trials here would be a sufficient punishment; but she was not entirely easy. Now she says she would rather be in her situation with the hope of the gospel, than to have the wealth of Crœsus, or the whole world, and be as she was five weeks ago."

Is there a spectacle on earth, which for moral beauty can be compared with that of which a sketch is given in the following extract?

"*Nov.* 22.—Mrs. R——, in consequence of the peculiar blessings bestowed upon her family, set apart this day for thanksgiving and prayer, and called together her neighbors and friends, saying, rejoice with me for I have found my children who were lost. They were all called upon to relate what the Lord had done for their souls. We then had three prayers. This evening the company was enlarged. We had quite a room full and spent the time very pleasantly. All were members of the Church except two or three little children, and all appeared to be happy in religion."

In consequence of the revival of religion and the multiplication of converts in Alexandria, similar efforts were made in Washington, with happy results. Among these results, was the formation of the Fourth Presbyterian Church in that city, where many, many souls have been born into the kingdom of Christ. The influence of the revivals of that winter was felt to the very seats of power, and it was believed among Christians, that important restraints were thrown by the Spirit of God around public men, at a time when party spirit ran high, and almost threatened the destruction of the government. Congress is a kind of great political gulf that almost swallows up every thing good, spiritual, and holy, and hence the formidable difficulties with which Christians and Christian ministers have to contend in that region. The prayers of all American Christians should continually ascend on their behalf.

Mr. Walton was called to assist in protracted meetings both at Washington and in Baltimore. "Brother Nevins and Breckenridge were present," he says at the meeting in Baltimore. "Some interesting cases of conversion, occurred—upwards of sixty appeared determined to seek salvation, and the Church were much awakened.

During this visit, Mr. Walton, with a kind of parental liberality, subscribed $300 towards extinguishing the Church debt of his former society, and obtained from a Christian friend $50 more, besides a promise from him to render them additional aid by way of exertion.

"*Dec.* 26.—This day most of our members have set apart for fasting and prayer. It is the beginning of our communion season." At this communion nine were admitted to the Church. Thus closed the year—a 'year of the right hand of the Most High;' laborious, but delightful for the pastor, who had been continually engaged in gathering in Christ's lambs, and preparing many crowns of rejoicing for the great day of the Lord.

"Oh that each in the day
Of his coming may say,
I have fought my way through;
I have finished the work thou did'st give me to do.
Oh that each from his Lord,
May receive the glad word,
'Well and faithfully done!
Enter into my joy, and sit down on my throne!'"

It may be proper here to subjoin one or two letters written by our departed friend during the year 1828, so distinguished for ministerial success, and cheerful, happy obedience to the commands of his Lord and Master. The last in the series is from a gentleman of original mind, who was a subject of the revival in Alexandria. It contains valuable hints for the use of those, who would do good.

"ALEXANDRIA, Aug. 23, 1828.

"Dear Brother,

"I acknowledge that I am now indebted to you a long letter, but at present you must accept of a short one. I need not tell you my hands are full. My engagements are indeed very numerous and pressing, so much so that I have lately been seriously affected by my incessant exertion. My nervous system received a violent shock—or perhaps it was the natural effect of long continued excitement. It was overstrained. I suffered unspeakably, and yet so interesting was the state of the congregation at the time, that I did not neglect one meeting, although every effort appeared to be risking all that is precious in the faculties of the mind. It seemed as if reason was sometimes tottering upon its throne. My experience was such, that I am now fully convinced that we can set no bounds to the misery which God could inflict upon a human being through the medium of the nervous system alone. Sometimes I thought it would be absolutely necessary to leave town and wander away at random any where, no difference where, provided my mind could enjoy a state of entire relaxation. I was urged to take a voyage. But such was the state of things in the congregation that I could not leave them. The result has been more favorable than any one acquainted with my case could have anticipated. My nerves have become comparatively steady in the midst of labor and excitement, and my health in other respects is about as good as usual. It would be scepticism not to acknowledge the good hand of God in all this. And blessed be His Name, this is not the only mercy. He is pouring out His Spirit upon my people, and blessing my poor labors to the salvation of souls. I could fill two or three sheets with details; but my nephew can give you all the information you want."

ALEXANDRIA, Sept. 30, 1828.

"My dear Sister,

Although it is now nearly midnight, I will take a few moments to write to you; not doubting, but that it will give you joy to hear what the Lord is doing among us. Last Sabbath week we admitted thirty to our communion. It was the most solemn time we have ever had. Since then, about thirty more have experienced a happy change, and are now rejoicing in God their Saviour, and I presume there are between thirty and fifty who are anxious; twenty one came out and took the anxious seat this evening at a prayer meeting—one was blest—two or three were blest last night, and four on last Sabbath evening. The Lord is indeed appearing in His glory to build up Zion here, and we think the work is only begun. Our four days' meeting was greatly blest. Brother Patterson and Danforth from Philadelphia, and brother Post from Washington were with us. We commenced on last Thursday evening week, and we have had meetings every evening since that time, and more praying than we have ever had before in the same length of time. Small circles of males and females get together, each separately, and pray frequently. To morrow night we have appointed five meetings in different parts of the town. We call upon those who are determined to seek salvation, to come forward to a seat appropriated for them, when we converse and pray with them. This measure has been attended with the happiest effect. The work is spreading—a number of Christians from Washington came over to attend our late meeting, and have returned with such feelings as have kindled a fire in that cold city; there is already the beginning of a revival in brother P's congregation."

WASHINGTON, NOV. 7, 1828.

" Dear Sir,

I need not assure you that our late interviews have left a most pleasing recollection upon my mind. I have associated your image with its best and holiest exercises. I trust that our good Master has made you to me a messenger of peace and an instrument of blessing; and you well know what sort of affection that ever produces in a renewed heart. I write now to tell you of a little plan I have adopted for my own use, and to suggest the inquiry whether it might not be advantageous to others. I am persuaded that many of our prayers fail of receiving such an answer as we could desire, from our own neglect to expect and wait for an answer. We make the prayer, and that is the end of the matter; we even forget what we asked—how then can we say with David 'I will wait and look up'? Now I have thought that one help toward preventing this, would be to keep a memorandum of things prayed for. This would have an influence in rendering our prayers more definite—in fixing them more deeply on our memory and feelings, and hence rendering us more anxious and importunate, and prompting us the more to accompany our prayers with corresponding efforts, without which they partake of the character of blasphemy. With a view to these ends I have made myself what I denominate a Record of Prayer. It consists of three parts: 1. A memorandum of the date of the prayers. 2. A record of the exertions accompanying them; and 3. Of the result in Providence. For example: I set my heart on the conversion of a certain individual. His name is then inserted on the top of one of the pages of my record, like an account in a leger. In the left hand columns I note my prayers for that object, minuting the place and time. In the next column, a memorandum follows of conversations, giving of Tracts, invitations to meeting, prayers with him, and little schemes to entrap his soul for truth and heaven. Then comes the most interesting and solemn part of the record in the apparent consequences. Would not such a record, if in the hands of every praying man, incite him to duty, and make him a watcher of Providence?"

FOR PETER CARELESS.

Prayers.	Efforts.	Results.
Oct. 6.—Alone.	Talked to him with caution.	He was civil, but cold.
Oct. 8.—In prayer meeeting.	Gave him Tract No. 6.	He shuns me.
Oct. 9.—Alone.	Inquired of his brother George as to the effect.	He looks unhappy.
Oct. 12.—In ch'ch.	Find he doubts the truth of eternal punishment; sent him Tract No. 15.	Disputed warmly against God's justice to sinners.
Oct. 14.—Alone; with much liberty.	Called on him and had a close conversation.	He begins to read.
Oct. 15.—Alone; and also in family worship.	Called again and prayed with him.	He attends the anxious meeting.
	Engaged A. B. and C. D. to pray for him.	He is under deep concern.

Result of the endeavor.

Prayers.	Efforts.	Results.
October 20.—In prayer meeting.	Lent him Doddridge's Rise and Progress.	He is in great doubts.
Oct. 21.—Alone, twice this day.	Helped him to begin family worship.	He has obtained full relief and rejoices. Sets out in a Christian course.
	Explained the nature of church membership.	Peter Careless admitted to the church this day.

Yours, &c.

W. WALTON."

CHAPTER XI.

"Let me abound in good works," said Melancthon, "and I care not who abounds in riches." Whatever contributed to the advancement or the retardation of the Redeemer's kingdom, either in his own heart or in the hearts of others, could not fail to attract the attention of William C. Walton. Of Hooper it was said, that "he had a sound judgment and a good conscience, was sparing of his diet and his words, but still more so of his time, yet was hospitable and liberal." The description is exact when applied to our beloved brother. Whether he eat or drank, or whatever he did, it seemed to be for the glory of God. He was no jester. He was a *serious* man. "It must indeed be confessed, that levity of temper takes a man off his guard, and opens a pass to his soul for any temptation that assails it. It favors all the approaches of vice, and weakens all the resistance of virtue. For which reason, a renowned statesman in Queen Elizabeth's days, after having retired from court and public business, in order to give himself up to the duties of religion, when any of his old friends used to visit him, had still this word of advice in his mouth, '*Be serious.*' * * * A man should not live as if there were no God in the world, nor at the same time, as if there were no men in it."*

The subject of this memoir lived and labored for eternity. Each revolving year was diligently improved, and whether with greater or less apparent success, still he was contriving ways of *doing something* to promote holiness, destroy sin, and glorify God, and that in the midst of severe, if not peculiar trials.

"*March* 29, 1829.—Yesterday, (Sabbath,) I was carried through the duties of the sanctuary in a manner quite beyond my expectations. I had much liberty and feeling, and others felt along with me. At night I retired much exhausted, and found that I had not recovered from that nervous affection which almost killed me last fall. I feel it most sensibly when weakened by excitement, and when I hear of any disaster happening to others."

"I have during the last week been employed in preparing one of a series of theological discussions which I design to publish, if I am spared to finish them. Although I have very little time, and that little much interrupted, yet I am determined to go on with this undertaking, and to do as much as I can every week."

"*April* 13.—Yesterday, (Sabbath,) we administered the sacrament of the Lord's Supper. Brother D—— preached. It was a good time. I trust the occasion has been profitable. Last Friday I attended the Anniversary of the Bible Society of this place, and made a speech; and to-night I attended the Anniversary of the Sunday School Union, and read the report. I still feel out of my element when called to act in such meetings, as I always do in Ecclesiastical bodies. I never feel so much at home as when I am in the pulpit, or in a prayer meeting, or in conversation with sinners about the concerns of their souls."

"The number admitted to the communion of this Church since I came here is now 140. 'Who hath begotten me these?' Verily it is the Lord's doing; and to his name be the glory!"

"*April* 20.—Yesterday I performed the funeral service of our aged and beloved brother Capt. W. H. He retained the entire possession of his faculties to the last. I was frequently with him during his illness, and I saw him die. The scene has been a very instructive one to me; and it encourages me in the work in which I am engaged, to see those who have been benefitted by my ministry dying so happily. During the late revival he was deeply interested. His mind was brought more entirely under the influence of the Gospel than ever before. His piety had appeared to be doubtful, and he was once disciplined by the Church. But since the revival commenced, he has evinced much engagedness and much spirituality of mind. He observed to his children, that since he had received my views of doctrine, the Scriptures appeared more intelligible to him than ever before, and his religious character was greatly improved. During his illness his mind was calm, and apparently never obscured by a cloud. He spoke of death with evident satisfaction—sometimes with a smile. He blessed all his children and grand-children, and sent messages to those that were absent; giving to each admonitions suited to their respective characters. In the evening I preached from these words, 'Thou wilt keep him in perfect peace whose mind is stayed on thee.'

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* Addison.

"Hearing of the excitement now existing in England among the Dissenters on the subject of revivals, I wrote a long communication which I have sent to-day to the Editor of the London Evangelical Magazine, together with a number of my pamphlets and some other documents, praying that the blessing of God may accompany them."

This communication was published in the Evangelical Magazine.

"*May* 10.—I have been enabled to complete my manuscript on the Doctrine of Divine Sovereignty, &c. just in time to take it on with me to the North; and I trust I do feel sincerely thankful for the light which God has given me on that subject, and for the help obtained from Him in preparing that little volume. When I read it over, it appears to be something beyond *my* strength; and I have strong hope of its being, under the Divine blessing, extensively useful. I have often examined my motives in writing it, and I feel satisfied that the great ruling motive is to advance the cause of truth and righteousness. Other motives have at times been suggested as I have passed along, but they have not gained the ascendency; nor do I think they have much influence over my habitual feelings. My great desire is to be, and to conduct myself among my brethren, as an humble, devoted servant of Jesus Christ. I have earnestly implored his presence with me during my absence from home, and prayed that He would not leave me to myself, to indulge those motives and feelings which would offend Him and bring guilt upon my own soul. I have often, and this morning did distinctly, and I hope, unreservedly give up my children, and especially my son William, whom I am about to take to a school in Massachusetts, to His care, and devote them to His glory—desiring nothing for them in comparison of his favor, and that they may know, and love, and serve Him. I have also committed my dear wife and family, and church to the care and mercy of God, imploring upon them all every blessing that Infinite Wisdom may see best for them."

"*June* 12.—I have lately returned from my journey to the North. It has been a trying time to me. I was taken sick in Hartford, Conn. and confined for a week: had several slight relapses in travelling; expectorated blood several times; often in a state of extreme weakness and nervous agitation, I suffered unspeakably; had little prospect of recovery; my mind was constantly—while the fever lasted—disposed to dwell upon the dark side; to think of cases which I had known, or which I had heard of, that had terminated fatally, and to fancy that mine was likely to terminate in the same way. When such an idea would strike me—and this was very often—it agitated my whole system. My reason was not impaired—but it had not strength to resist these suggestions, and I had many sore conflicts of this nature. Sometimes I could do nothing but pray, or repeat a passage of Scripture, and hang upon that. The one which I repeated most frequently was, 'Sufficient unto the day is the evil thereof.' Such a state of the nervous system gives Satan a great advantage over the mind, and he can, if permitted, torture and worry a Christian most awfully. I know enough of the physical constitution of man, to know that the imagination may sometimes produce the very diseases which are painfully apprehended, and this increased my danger. I was aware of it, and it agitated me still more. I have often felt this at other times; and very little can be done by reasoning against it. Nothing but an Omnipotent arm can support the individual who is thus under the power of nervous excitement. I cried unto the Lord, and I believe he heard me, and delivered me from all my fears. In travelling I had frequent returns of great weakness, and sometimes of fever. This would generally affect my nervous system in the same way. I felt as if a very little more would crush me. But the Lord has brought me home, and preserved and blest my family in my absence. And here with humble gratitude I would erect my Ebenezer, saying, Hitherto hath the Lord helped me."

During this journey, he was rejoiced to hear from different ministers, that his pamphlet on revivals had been blest as a means of three or four revivals within their knowledge. 'In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.'

In the month of July, he visited Old Point Comfort, to recruit, if possible, his exhausted powers, by means of the sea-air and sea-bathing. With the usual imprudence of zealous and devoted men in matters of bodily health, he preached on both Sabbaths during his absence, and thus counteracted whatever salubrious influences were improving his health. To relieve his health and spirits, he commenced writing a small book, called Dialogues on the Ten Commandments, which he completed and sent to the press after his return.

"I have a hope," says he, "that this little work will, by the blessing of God, be made very useful to the rising generation."

"*July* 25.—I have lately had strong desires to be extensively useful, and under a deep sense of my unworthiness, to be employed as an instrument of good. I have entreated the Lord to spare me, and forgive my many sins, and make use of me as an instrument of accomplishing great good. I had this exercise in an unusual degree while residing in Washington City. I believe that He is able to restore me to health, and to invigorate both body and mind, and to open fields of usefulness before me, and to enable me to cultivate them to His glory."

"*July* 31.—Last Sabbath I forgot myself and preached one hour and a quarter; perspired very profusely—lost my appetite—and was very near having a chill after dinner. Attended a funeral at half-past three, and a prayer meeting at four o'clock, and preached at night with unusual liberty."

A remark made by our brother in reference to one of the bodily attacks to which he was exposed, ought not perhaps to be here omitted: "I experienced just now what I had often experienced before, much benefit to my *body*, as well as to my soul, from the exercise of *wrestling* in prayer."

Some extracts from the correspondence of Mr. Walton with eminent ministers at home and abroad, may here be appropriately introduced.

To Dr. Hill of Winchester.

ALEXANDRIA, Aug. 5, 1829.

"Rev. and Dear Sir,

Since my return from the North, at the request of Mr. Bacon, who was here establishing an Infant School, I have written another little work for Infant and Sabbath Schools in dialogues. It is, I presume, published by this time, but I have not yet received any copies of it. Thus you see, that although I have given up the practice of writing sermons, I still retain my fondness for the pen. It has often been my earnest prayer, that the Lord would teach me in what way I may do most for the advancement of his cause, and I think I have been led in this way; and I find that so far from lessening the usefulness of my preaching, by writing other things instead of sermons, my preaching has never before been so much blessed. The revival has progressed among us until nearly all who attend our Church have become professors of religion; at least, the proportion of non-communicants is so small, that if they were to leave the church, they would not be much missed. We want, as Mr. N. expresses it, a new crop. By the way, I saw Mr. N. when I was at Hartford. I was confined there by sickness for a week, during which time he visited me daily; and although I could only get out to hear him preach once, I heard much of his interesting conversation. There was a revival in Hartford, and he expected to remain there some time. I took my little son to the Mount Pleasant Gymnastic Institution, with which I was highly pleased. It is located at Amherst, in Massachusetts. I was much interested with almost every thing that characterizes New England, and I could fraternize delightfully with their evangelical clergy. * * *

We are surrounded with comforts; not the least of them is the sight of so many monuments of Divine grace, saved by our unworthy instrumentality. Nearly 150 members have been added to our church since I came here; and there are still some inquirers.

Yours affectionately,
W. C. Walton."

From Dr. J. H. Rice.

Union Seminary, Aug. 21, 1829.

"My Brother Walton,

* * * In regard to the matter of bringing forward men in an irregular way, on which you consulted me, my opinion is this, that the Presbyteries ought continually to hold up before the young sons of the church, a high standard of intellectual attainment; and let them feel that they must come up to it. Yet as our book allows the exercise of a discretionary power in extraordinary cases, I think that Presbyteries, using proper precautions, ought to feel themselves at liberty to act in conformity to this provision. The harvest is great, but the laborers are few. If then, men of a very high standard of piety, of good minds, of prudence and respectable attainments, giving evidence too of a strong desire of improvement, seek the ministry, I am of opinion that Presbyteries ought to encourage them to

come forward; take the direction of them; and after keeping them on trial long enough to make thorough proof of their aptness to teach, if they be not wanting in the important qualifications of a minister, to license them to preach. And this, although they cannot go to the Seminary and take a regular course.

In general, however, we wish those who come to us, to come resolved to stay three years. Lads are very anxious to get out, and try their hand in preaching; and often they do so, before they are ready. After a while, they wish to come back and study longer. But their successors do not often profit by their experience. * * *

Your's most affectionately,
J. H. Rice."

From Rev. Conrad Speece.

Augusta, Va., Sept. 30, 1829.

"Dear Brother,

About a week ago, on my way to a meeting of our Presbytery, I received your letter of the 15th inst., and the volume which accompanied it. Until I got home, it was out of my power to read the book, small as it is; but I have now read it, and sit down to give you some account of the impression which it made upon my mind.

The composition is perspicuous, neat, and spirited; and I do not see how any one could, in so narrow a compass, have given a more comprehensive view of the subjects which you have discussed. As to the sentiments, they are completely mine, and have been so for at least five and twenty years. I acquired them from a good deal of reading, combined with some thinking; and especially, as I believe, from the writings of the excellent Andrew Fuller. These principles I take to be very generally held and inculcated by our ministers in Virginia; at the risk of being branded, by certain of our Northern brethren, as Hopkinsians; which, however, is a trifle lighter than air, provided we have truth on our side. For my part, I have no conception how the gospel of Christ can be either preached or received with consistency and advantage, where materially different apprehensions are cherished of the sovereignty of God, and the moral responsibility of man. * * *

Will you allow me without giving you pain, to ask whether you do not overrate the ignorance of our preachers, for whom you seem mainly to have written, by the implication that they are not already substantially acquainted with the doctrines and arguments which you have advanced? Be this as it may, I wish that thousands of the people would read your treatise, with their considering caps well fastened about their heads.

I rejoice to learn that God has so largely blessed your labors in his cause. In this valley, with no exception, so far as I know, we are involved in a long, dreary spiritual winter. There is much preaching; and the truth is preached faithfully. Perhaps we are deficient in our conversational ministrations. Deeply deficient we must be in the great duty of fervent, persevering prayer for the effusion of the life giving Spirit of God. * * *

Your's in all brotherly affection,

CONRAD SPEECE."

From Rev. H. F. Burder, of Highburg College, England.

HACKNEY, NOV. 4, 1829.

"Rev. and Dear Sir,

Accept my grateful acknowledgments for your very friendly and interesting letter, and for the valuable little volume by which it was accompanied. In the general strain of your remarks I perfectly and cordially coincide, and cannot but attach great importance to the views on which you justly lay so much stress. I think it is of the utmost importance to urge upon the unbeliever his direct and awful responsibility, and am in the habit of endeavoring to do this constantly in the discharge of my ministry. * * * May the Spirit of God render your book extensively useful. I have been much interested in reading some discourses of your countryman, Dr. Griffin, who maintains the same views and with great strength of argument.

I had the pleasure of receiving, a year ago I think, your Narrative of a Revival. I was very much struck and impressed with it, and inserted an extract from it in the Evangelical Magazine. No subject interests me more deeply. We are longing and praying for similar effusions of the Holy Spirit. Perhaps, among *us*, the indications of a genuine Revival would not be precisely of the same character. Perhaps there would be varieties, growing out of differences in our national character, and the peculiar state of society among us. Already not a few of our ministers and churches perceive symptoms which are highly encouraging—an increased attendance on Divine ordinances—more fixed and serious attention—more of the spirit of prayer—a greater number of instances of true conversion, and a more promising state of feeling among the young. About a hundred have been added to our church here in the last two years, and we have between two and three hundred young persons in the Bible classes. Pray for us, my dear sir, that the Spirit may be poured out upon us from on high! It will give us peculiar pleasure to be favored with your correspondence on these interesting subjects, although my pastoral engagements, added to those at Highbury College, leave me but little time for writing. Wishing you the best of all spiritual blessings, and hoping again to hear from you,

I am, my dear brother in the Lord
Your's very cordially,
H. F. Burder."

We return to some extracts from the diary:

"*Aug.* 12.—Still much indisposed and very feeble—know not what to do, but feel as if I could not live long. The prospect at least appears very unfavorable. I am trying to get into that state of mind, in which my comfort shall not depend upon the prospect of my continuing in this world. I know that I ought to find my happiness in doing and in submitting to the will of God. I know that He will spare me until I shall have accomplished what He has for me to do, and when that is done, I ought to rejoice in giving place to others, who may do a great deal more for the cause of Christ than I can ever do; and I ought to have a desire to depart and to be with Christ, which is far better than any situation in which I can be placed in this world. This I sometimes *feel* in a small degree, and I think I feel more and more drawn towards Heaven, as the delightful home of my soul. Lord! make me cheerful under my afflictions, and help me to glorify thee both living and dying. Amen!"

"One night last week, I had a dreadful conflict. If at such times the Lord were to forsake me and let the devil loose upon me, I think I could not survive long. There is nothing on this side of hell which I deprecate so much. But thanks be to God, He does not forsake me; but enables me to stay myself upon Him, which keeps me firm, like one holding by an immoveable rock in the midst of a whirlwind. During the whole of my indisposition, I have generally enjoyed more of the spirit of prayer than I think I had ever enjoyed before. I seldom retire in the morning, at noon, or in the evening, without becoming somewhat engaged and interested in the duty so as to enjoy it. At noon I generally pray more particularly for our church and for the salvation of sinners."

"*Wednesday, Nov.* 3.—Our four days' meeting last month has been followed by good results. The prospect is brightening. Some souls have experienced a change, and others are inquiring. Christians, too, appear to be awake, and to feel much for the salvation of souls. I trust the Lod has more people in this city."

To J. T. H.

"ALEXANDRIA, NOV. 25, 1829.

"My Dear Nephew,

* * * By the blessing of God, our family are all well. For some weeks, i. e. since our last four days' meeting, I have had an inflammation in my throat, which obstructed my speaking so much, that I began to think my labors in the ministry had come nearly to a close. During that time, I received two or three letters from brother P. and brother L. of Philadelphia, urging me to come to that city and to edit the Philadelphian and another little periodical connected with it; or at least, to take some part in the business. At length I concluded to go on and to look at the thing, and to see what were the prospects, &c. However, just before I left home, brother R. and Mr. —— returned from Occoquan, a village sixteen miles from here, where brother M. resides, and gave me such an account of the state of things at that place, that when I got to Baltimore and saw Mr. L. there, I concluded to return and visit Occoquan. I believe it was *of the Lord.* I found a number of people anxious to hear, and somewhat concerned about their spiritual condition. They crowded our meetings, and at the close of the last, which was last Sabbath, I

proposed that all who were determined immediately to seek salvation, should express that determination by going down upon their knees. Instantly there was a sinking to the floor all around to the number of twenty-five or thirty persons! Since that time I understand that six or seven have obtained a hope; others have been laughed out of their concern. But still the work is going on, and, I hope, *will* go on; though it meets with violent opposition. A minister there, by a little imprudence, might soon bring upon himself something like the fate of Stephen. * * Brother M. has a Sabbath School there of upwards of forty scholars. In this school the excitement commenced." * *

The brother thus useful at Occoquan, the place of his abode, was once an infidel, and through the agency of Walton was snatched from the grasp of the enemy, and by the Spirit of the Lord transformed into a brave soldier of the cross. He was awakened under the celebrated sermon, an account of which is given in the preceding chapter. The man who was the agent in procuring that sermon to be preached, has gone to his dread account! 'I will have mercy on whom I will have mercy.'

"*Nov.* 26.—I feel spiritually benefitted by reading Dick's Christian Philosopher. It has given me a more exalted conception of the Supreme Being than I had before. In comparing the present with the past, I find that I am more habitually under the influence of religion; I have more of that faith which realizes things invisible, and which takes the word of God for just what it says and what it means."

"*Dec.* 14. Yesterday evening, (Sabbath,) I was unwell, and never, that I remember, labored under more difficulty in preaching. I was cramped and fettered. I had no clearness of conception, no command of language, and what made it worse, I was under the impression while preaching, that every body thought it was a very mean discourse. I was ashamed to come out of the pulpit, and have been ashamed to see people in the street to-day. This is my infirmity. And I am conscious that there is much sin mingled with it, for which I have tried to humble myself before God. This painful experience has, I trust, been in a measure sanctified to me."

He closed the year in labors abundant, with special exertions for the salvation of sinners, in connexion with Rev. Mr. Wilson, of Fredericksburg. Speaking of his visit to that place, he says, "The meeting was on the whole a pleasant, and I hope a profitable one. I was strengthened in body, and much assisted in preaching and exhortation, for which I felt truly grateful to the 'Giver of every good and perfect gift.' My preaching and exhortation together would amount to at least ten sermons, from Friday until Monday, besides a great deal of conversation." This excessive labor bore hard upon his health; but the reader is by this time satisfied that Mr. Walton looked upon himself as a "LIVING SACRIFICE," whose highest honor and purest pleasure consisted in being "holy, acceptable to God." To the next important duty of taking care of his own health and perpetuating his valuable life, he seems to have been insensible.

This chapter cannot be more usefully closed, than by presenting to the reader the following graphic sketch, by the hand of our lamented friend, of occurrences which took place under his eye, and in which he was deeply engaged: Let it be called

REMINISCENCES OF A REVIVAL.

"In one family, all the children, consisting of five daughters, became in succession hopeful subjects of divine grace. The youngest was about twelve years of age, and was awakened to a sense of her lost condition by being left alone, while her mother and sisters were all at the Communion Table. It looked like the separation at the judgment seat of Christ. Let others who may be in a similar condition take the hint, and fly to the Saviour in time to make Him their friend. Then, when *the door* shall be *shut*, they will be found among those who are *ready*, and who will partake of the marriage supper of the Lamb. Matth. xxv. 1—12. The first of these sisters who was brought out of darkness into light, and who is still shining among the children of light, heard much about the reason assigned by our Lord, why sinners do not believe in Him. John v. 40. At length she reluctantly yielded her assent to the truth, that *unwillingness* on her part was the only obstacle. She admitted, too, that she was *guilty* in cherishing that state of mind, but there she stuck. How she was to be *made willing*, was the next question to be solved, and which to her involved a greater difficulty than she had ever before encountered. No words can express the agitations of her mind, while she contemplated the only alternative before her—VOLUNTARY SUBMISSION—OR EVERLASTING RUIN. And now came the crisis. The opposition of her heart to the requirements of the gospel, led her to the clear conviction that she was lost and must die without hope, unless God should have mercy upon her and subdue her to Himself. She could no longer object to the doctrine of divine sovereignty in the salvation of sinners, for it was now her only ground of hope. The arm of the Lord was revealed—her opposition gave way—she ventured upon the Saviour, and in so doing found such a change in her feelings, that she could love Him, and trust in Him, and rejoice in His holy Government.

Another sister, who was very gay, became extremely irritable under conviction. On a certain occasion, she was much vexed—it was a feeling of proud indignation—at the speaker, for aiming, as she supposed, at *her*. When the meeting was dismissed, she rushed out of the room as soon as possible, in order to avoid being spoken to, and returned home in a state of the most painful excitement. This served to deepen her conviction of the wickedness of her heart. As a man in the consumption feels unwilling to admit that he has that fatal disease, until he *expectorates* something which settles the question, and decides that he is in a dying condition, so this fair daughter of folly and fashion was extremely reluctant to admit that her heart was *desperately wicked*, and never would have received that conviction, if God had not in mercy taken off the covering, and exhibited to her view the horrible corruption within. Her distress was intense. She said she *felt*, until she thought she could feel no more. After doing many things to obtain relief, she said to the Pastor, 'If there is anything else that I can do to obtain religion, I do not know what it is. It seems to me that I have done every thing, and yet I cannot get relief.' After preaching one evening, the Pastor went to the pew where she was standing, in order to inquire into her state of mind. That was the critical moment. She saw in his countenance an expression of unusual anxiety. She concluded that he was alarmed at her case. She felt that there was just cause for alarm, and trembled so that she could scarcely stand. She went home—shut herself up in her room—threw herself upon her knees, and there *felt* for the first time that she was a lost sinner. 'I felt,' said she, 'that I had been sinning against God, trampling upon His laws, and that I was unwilling to submit to Him. I saw that although I had been praying, reading, and attending meetings in the greatest distress, yet *I had done nothing right—all was wrong.* I WAS CONVINCED THAT I MUST DO SOMETHING THAT I HAD NEVER YET DONE. I had never submitted with all my heart to the Lord. I now made the effort to submit—I tried to pray. When I rose I felt a persuasion that although I was lost, Christ was able and willing to save me. I could now trust in Him and surrender myself entirely to Him. Ever since that moment, I have been as happy as I can be. After I had experienced this change, I thought I had lost my impressions, but I felt that I could love the Saviour.'"

"A married sister of the same family had been so much devoted to her children, and cared so little about God or her own soul, that she seldom could be induced to go to church. The change experienced by two of her sisters, however, began to make her uneasy. After considerable distress, she thought she had experienced a change. The reason why she thought so was, that she felt much oppressed with a sense of her ingratitude, which she mistook for repentance; and besides, she thought she was now willing to change her mode of life and do better. On *these accounts* she thought the Lord would receive her to favor. During this time she thought she had given up every thing that was sinful, and that she was willing to do every thing required. It was not long before she got into darkness and lost all her comfort and all her hope, and now the pride and rebellion of her heart were excited in such a degree as to convince her that she had not submitted to God. Her pious friends, and especially her sisters felt deeply concerned for her, and used every possible means to induce her to attend the meetings; but she was unwilling to go, because she said what she heard only *hardened* her heart, and she thought she knew all that any body could tell her on the subject. Still her friends persevered; she became irritable, felt that she was *harrassed and persecuted.* One evening at prayer meeting, her pride and anger were both excited in a high degree. She felt herself *degraded* by being in such a prayer meeting, and manifesting so much concern on the subject of religion, and was so angry with herself and others, that she would have risen up abruptly and left the house, if she had not been unwilling to take her husband away from the meeting."

"At length the Pastor, in conversation at her own house, repeated the following words from Dr. Watts' version of the cxvith. Psalm:

How happy all thy servants are!
How great thy grace to me!
My life, which thou hast made thy care,
Lord I devote to thee!

He asked her if she could say that she would, from that moment, devote herself to the Lord, whatever might become of her. She said she was resolved to do so. She felt some relief at that time; but as she had deceived herself once before, she was afraid to trust her feelings. She retired for self-examination and prayer, and soon obtained entire relief, and experienced much joy and peace in believing.

When her husband returned home, she related her experience to him; and his mind, which had been shaken before from its resting place, was now convinced that he had altogether mistaken the true nature of religion. He had received a religious education—was exceedingly moral in his deportment, and thought he had experienced all that was implied in a change of heart. He thought the change was so gradual in him that it was *imperceptible,* and thus he quieted his mind, while he regarded every thing beyond the cold, formal routine of external duty, as extravagance or enthusiasm. But now he was convinced that he had *no* religion. From that time, he became so much distressed that he could scarcely pay any attention to his business. His situation appeared to himself to be peculiarly discouraging. He had been so long under the power of delusion, that he thought it had settled him down in a state of feeling which could never be changed. But he has found that with God all things are possible. The mountain has been removed *by faith,* and by faith he now stands, a wonder to himself, that he was not left under his chosen delusions to perish with a lie in his right hand."

"J. C. was a hardened sinner, whose very *looks* seemed to proclaim defiance to Heaven and earth. He had grown old in the service of Satan. He never visited the house of God; but often spent the Sabbath at work. His temper was irascible in the highest degree, and his language was the dialect of hell. He cursed his tools, his children, any thing and every thing that came in his way, when he was angry. One evening as he was passing near the church, the bell began to ring. A strange feeling came over him—'I must go to church.' Yes, he felt as if something like *necessity* was laid upon him; *he must go.* But he resisted the impression and went some distance beyond the church, called to see a friend and talked awhile; but he could not get clear of the conviction that he ought to go to church, and he was drawn back as by an invisible hand to the house of God, which became the gate of Heaven to his soul. There he began to feel solemn, and believe that there is a reality in religion. He came again and again, and soon he was found to be in great distress. This continued a week or two, during which time he was softened down to the meekness and humility of a child. Having obtained a hope in Christ, he could scarcely ever speak of the change which had taken place without weeping. His wife soon experienced a similar change.

After they became members of the church, a meeting was commenced at their house. The first night the room was full, and so it continued week after week until nearly every individual that attended was indulging a hope; '*so mightily grew the word of God and prevailed.*'

CHAPTER XII.

Walton visits Occoquan. Opposition.

In January, 1830, Mr. Walton visited Occoquan, preached to the little church, addressed them on the subject of temperance, and purchased a lot for the building contemplated for the use of the Sabbath School, and for public worship. The prospects in that field continued encouraging, not the least evidence of which was the fact, that he was saluted with a howl or two from the foul fiend of darkness. A reward, very appropriate in its character, was offered to any one who would inflict a flagellation on the servant of the Lord. But such threats were neither new nor rare. They remind the author of the case of a certain man whom he knew, advanced too, in years, who, becoming enraged at the truth as it came from the lips of a clergyman, when he saw him passing near his house, 'took up stones,' and hurled them, not, gentle reader, at the innocent man of God, but *at the fence!*

Other trials, more sharp, because more directly from his Heavenly Father, such as family sickness, the death of near relations, and his own constitutional sufferings, of which he wrote in parts of his Diary already quoted, these urged him to the unfailing source of light and consolation, to which he had never in vain repaired; making good the declaration, 'He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.'

"*March* 29, 1830.—In my best moments I feel thankful for them, and the many other afflictive dispensations of Providence, which I am conscious have been blessings of inestimable value to my soul. I have felt, for some time past, in a great measure weaned from this world, and I trust my affections are proportionably set on things above. Although I am conscious of many lamented infirmities, and sin mingles with all I do, yet I can thank God for the victory He has given me over sin. If I am not deceived, I can say consistently with the above acknowledgment, that no iniquity has *dominion* over me. My besetting sins have been so far subdued that I can now say—

'The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship *only thee.*'"

"The management of my farm is still a source of difficulty when I go up to that neighborhood, although while I am absent from it and at my proper work, I seldom think of it. I am more and more convinced that professional men ought to have nothing to do with farms, but to sell them as soon as possible."

"*June* 12.—During my long detention (in Virginia, where he was necessarily called to spend some weeks,) I have been every day exposed to the company of irreligious men. I have daily sought divine grace to enable me to conduct myself with christian and ministerial propriety, and I think the Lord has been with me and kept me from dishonoring His cause, as far as I know. Indeed, I have seen evidence of increasing respect both to myself and to religion. For this I feel thankful, though conscious of many sins, which, without the atoning blood of my Saviour, would sink me to ruin. While in the country, I preached every Sabbath excepting one. One Sabbath I preached twice to the colored people."

"*June* 27.—On this day week, (Sabbath 20th,) our dear mother * laid down her earthly tabernable, to enter, we trust, into the joys of her Lord. She had suffered apparently all that her constitution could bear; and she sunk, worn out with disease and pain, after an illness of nearly nine weeks. Her mind was clear and collected to the last, and she desired to depart and to be with Christ. She was supported by His presence and the consolations of His Spirit, and her hope and confidence never failed. I closed her eyes, and blessed the Lord for His goodness and mercy to her, and was enabled to bear my testimony to the excellence of her character, at her funeral."

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* Mrs. Muse.

Accustomed as our friend was, to watch with a most vigilant eye the events of Providence, and to find frequent occasions for the exercise of the most ardent gratitude, the following circumstance must have deeply affected him:

"Another signal mercy. On our return, our woman who nurses our youngest child, was taken extremely ill at the first stage of our journey. She fainted, and for some time I thought she would die. She recovered so far as to go about five miles further, and there appeared to be so ill, that we had no reason to hope, without something like a miracle, that she would be able to travel any further. If we had left her, it would have been very expensive, and what is more, the child would have suffered, and the mother was so extremely feeble, that she was not able to undergo the fatigue of taking care of it at night. I cried unto the Lord again. I felt that help could come alone from Him. I exercised faith while I repeated the words of the centurion—'Lord I am not worthy that thou shouldst come under my roof, but speak the word only and my servant shall be healed.' To my surprise, she was able to come home the next day, and has been improving ever since!"

But whether in sickness or affliction, in weakness or weariness, his heart was as infallibly drawn towards his pulpit, as the needle to the pole. About the middle of July, he was attacked with a violent fever and agonizing pains to such a degree, as to extort from him involuntary groans, and yet on the following Sabbath, as if in defiance of the disease, he found his way to his beloved pulpit! "It remained doubtful whether I should be able to preach until nearly eleven o'clock, as I had taken medicine and was extremely weak. However, I attempted it, although the doctor had left positive orders to the contrary, which I did not hear in time. I called on my elders to pray. I preached about forty-five minutes with increasing strength and feeling; but my sight was so affected, that I could see nothing distinctly a short distance off. I was much assisted in preaching on these words: 'And we know that all things work together for good to them who love God.' I trust it was a word in season to many of my poor afflicted people; and I believe that it is for their sake as well as my own, that the Lord is thus often afflicting me, to teach me how to sympathize with them and how to preach to them."

"I think my many trials have been blessed to me in this respect, at least, that they have led me to look to God continually in every emergency—to trust in Him for every thing I need, and I now am generally enabled to find relief in so doing. Being thrown so often upon the exercise of faith, has strengthened that grace, and I now habitually find the exercise of faith to be a source not of imaginary, but of *real* comfort. Thus patience worketh experience, and experience hope."

Sabbath, Aug. 22.—Was much fatigued by preaching this morning. Came home exhausted, without appetite, and have had more or less fever ever since. Attended a meeting this afternoon for sailors—much exhausted; felt as if I could hardly walk home. Have been very much cast down—feel as if I were good for nothing—have no strength of mind or memory to take hold of or to retain any thing, and yet I am now going to attempt to preach from a meagre skeleton, with but a few thoughts collected, and they poorly arranged. May the Lord make His strength perfect in my weakness, and work for His own glory."

That 'meagre skeleton' was well filled out, and invested with the rich substance of divine truth, so that a number were blest under the sermon.

"*Aug.* 30.—Yesterday (Sabbath) I preached from these words—'Restore unto me the joy of thy salvation.' Afterwards had a meeting of the male members of the church for conference and prayer. I found that it was a general impression that the members of the church needed to be revived, and those who were present expressed a willingness to observe a concert of prayer for that purpose, (i. e. renewing our former engagement, which had been forgotten or was attended to formally,) and to have a day of fasting and prayer."

The following letter, written to a ministerial brother in Virginia, may be here introduced:

ALEXANDRIA, Feb. 24, 1830.

"Dear Brother,

I beg you to excuse me for delaying so long to answer your friendly letter of the 3d inst. A part of the time I have been indisposed; and when I was able to do anything, was obliged to attend to other pressing engagements. I assure you, it was highly gratifying to receive such a communication, and not the less so on account of the strictures it contains on parts of my little volume. For these strictures I thank you, and if a second edition should ever be called for, I shall try to profit by them. You are not mistaken in supposing that I still feel a deep interest in the moral condition of Virginia. I mourn, and have long mourned, over the unpromising condition of many of her churches, and over the many obstacles which exist in her wide domain to the progress of truth and godliness. And I rejoice at every event that indicates a change for the better; and among other things, I rejoice at your success in Hampshire. May the Lord still be with you and bless your labors still more abundantly! The field you occupy is wide and important, and you have much rugged work to perform, but I trust you will have strength given you equal to the task. It is cheering indeed to see the Lord putting His seal to our unworthy labors, and giving us from time to time tokens of His gracious acceptance. For my own part, while I feel unfeignedly thankful for the little which I have been enabled to accomplish, I have reason daily to deplore my past negligence, and the many imperfections and sins which still cleave to me. The motives to diligence in improving present opportunities and privileges appear to me to be increasing daily. There are many things in the events which have recently occurred and which are now passing before our eyes, to admonish us to be *instant in season and out of season*, and that the time may soon come when the people will not bear sound doctrine, but after their own lusts shall heap to themselves teachers, such as Frances Wright, having *itching ears* for something which will not trouble their consciences. Many of our citizens seem to be given up to infatuation. The enemy is coming in from different quarters like a flood; and if the Lord does not lift up a standard against him, it may not be long before the churches in this country may be called to pass through the fire of an infidel or a catholic persecution.

Have you seen the Protestant? The editor appears to be as well qualified for contending with the Pope or the devil, as Mr. Hewitt is for the contest in which he is so successfully engaged with "king Rum." Do try to get it circulated in your region. Its developments of popery are enough to make this whole nation tremble.

I understand Dr. Matthews has determined to accept the invitation he has received from Indiana. I regret to think that I may probably see his face in this world no more; but I cheerfully part with him for the sake of the greater good, which I trust he will be the instrument of doing in the vast and increasing field which is opening at the west.

Brother Wilson informs me that there has been an unusual attention to religion in his congregation ever since our four days' meeting there in December last. About twenty persons had attended the inquiry meetings. * * *

Yours truly and fraternally,
W. C. Walton."

"*Sept.* 6.—Yesterday, according to appointment, I went to Occoquan, and last night preached in our new building for the first time. It was full, and the people were very attentive; some wept. I had unusual liberty. I desired it and repeatedly and earnestly prayed for it. After praying for some time at brother M——'s, I came down stairs and I read what our Lord says respecting importunity in prayer. It was almost time to set off to the church, but I felt disposed to retire again, and did so. I hope the result will prove that the Lord was with us. I did not feel disposed to leave the little church. I lingered behind. I feel a sort of parental fondness for the building. I exceedingly rejoice in the accomplishment of such an object. The Lord has built the house, and therefore we have not labored in vain."

During this month, he was again called to attend a series of meetings at Fredericksburg, and under distressing views of his own heart, preached to the people not unfrequently on such texts as, 'Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.' He felt that his *personal* interest was so great in the subject, he was on that account better prepared to preach on it. Acting from a sense of duty, more than from impulses, he soon found a path of light and walked therein with great joy. His 'light sprang forth speedily,' and the truth of the lviiith. chapter of Isaiah was vividly demonstrated to him. Again a few days after, he held a series of meetings at his favorite Occoquan, taking with him, as assistants in the work, a number of his church members, and worshipping in the woods, because no house could contain the people. The Lord's Supper was administered, and there he delighted 'to spend and be spent for Christ,' for when the labors were over, he was indeed much exhausted.

"*Oct.* 10.—I lay down to sleep, and dreamed of discussing a theological point with some minister. My earnestness agitated me so that I awoke. I saw my way clear—had got my brother into an inextricable difficulty, and the subject suggested a train of thought which I immediately embodied into a skeleton and preached with much liberty."

He had been doubting, on account of ill health, whether to attempt the duty of lecturing that evening.

"I have been harrassed by some temptations that I do not not remember to have had before. I have found my heart several times quarreling with parts of the divine government, e. g. multiplying the families of the earth to such an extent, when He knew that so many of them would be lost; also suspending the salvation of sinners on the prayers and fidelity of Christians, who are so much inclined to neglect their duty. I find that my heart is more wicked than I ever conceived it to be before, and I deeply feel my need of the sovereign grace of God to sanctify and fit me for His service."

The following letter, dated Oct. 16, 1830, from the editor of an important periodical, who has now gone to his rest, was sent to Mr. Walton. It deserves consideration.

"Brother Walton,

* * * * I wish exceedingly to get you to write some letters to the Clergy on the subject of their great business, viz. the *salvation of sinners.* Our clergymen in the United States are generally men capable of effecting great things for the kingdom of Christ. But instead of laboring directly for revivals, some are laboring to sustain the character of scholars; others to procure a D. D.; others, who have won the D. D., to show the public that they deserved it; others are trying to effect a permanent settlement; others to build up society; others to be prudent even to excess, &c. Now, dear brother, how shall we make our ministers more practical, simple, docile, and affectionate? Please look at the first article under the Minister's department in our paper of this date. We will not ask for long letters; in this respect suit your own convenience. * * * I am more and more convinced that the clergy of the American church are capable of bringing about an entire new state of things throughout the world."

The reader doubtless recollects the case of a certain hearer of a certain preacher, who, strongly convicted by conscience; surprised and agitated by new and unwonted feelings, hastened to her friends with the request, 'Come, see a man who told me all things that ever I did.' When this great Master teaches his servants how to preach, then do they reach the very springs of the heart. They uncover the fountain of human action. They dissect the body of sin. Much of Walton's preaching was of this character. To mention an instance.

"*Oct.* 18.—On Monday morning a man sent for me, and requested me to answer five or six questions which he had written down. 'Has ——— told you of a conversation I had with him?' No. 'Has ——— told you of a certain transaction in which I was concerned?' &c. &c. &c. I had not heard a syllable of either of the occurrences to which he alluded, and had no reference to him in either of my discourses, and yet he thought I had been preaching at him all day! especially that I intended him by the barren fig tree to which I referred, as an illustration of one whom God had forsaken. I told him he ought to regard it as a message sent from God, for I certainly had no particular reference to him. He felt the force of the admonition, and said he was resolved that he would be more attentive to his duties in future."*

"*Oct.* 19.—Written two letters to England—one to J. McB. who was formerly a member of my church, and the other to Dr. Burder, who has requested a continuance of our correspondence. I availed myself of this opportunity to suggest to him some hints respecting the best measures for promoting revivals."

In the month of November, Mr. Walton was deputed by the Presbytery of the District of Columbia to attend the annual meeting of the Synod of Virginia at Winchester, with a view to consult on the expediency and practicability of forming a new Synod. The respect entertained for his character as a preacher and as a man, as well as deference to him as the representative of a respectable ecclesiastical body, manifested itself in solicitations to preach. The temptation before an audience so highly intellectual and critical, was of course to meet the emergency with something, if possible, equally intellectual. But Walton looked higher. He did not allow himself to swerve from the fixed principle he had adopted, *to do good to souls in preference to gaining credit for himself.* He preached one of his most efficient sermons, *On Conviction,* in which the truth gleamed and gored like a two-edged sword, though in the hand of the Shepherd David. Such effects were the more remarkable, as he received no aid from a striking personal presence, splendid coruscations of intellect, or a powerful sweep of oratory. After service, one of the eminent Divines of Virginia, now no more, walked up to him, and shaking him cordially by the hand, said: "*I will endorse every word.*" Some time after, the same brother pleasantly asked, "Have you to fight your way, on the ground you were upon this morning, with any person called a minister?" He was answered in the affirmative. "Then come to Virginia, and we will protect you," was the rejoinder of his friend. But Walton was among those who ask for themselves no other earthly protection on questions of high import to men, than a clear conscience, and liberty of free discussion. This is better than throned power, or armed hosts, or ecclesiastical ramparts.

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* A fashionable young lady of the Author's acquaintance, once went to hear a famous preacher, and after looking at him a while, "*Mercy!*" said she with her accustomed levity of manner and language, "*what great eyes!*" The preacher had not proceeded far in his discourse, when, as if those eyes had penetrated the thoughts of his young hearer, in enumerating foolish objections to ministers, he said, "some sinners will even carry their prejudices so far as to find fault with the *eyes* of the preacher, as if that helped their cause any!" It is unnecessary to add that the astonished girl was, after this, silent.

The following views were by various clergymen presented and entertained at this meeting of the Synod, as recorded by our friend: "1. That the causes which obstruct the operations of the Holy Spirit in the Churches at present are wrong views with regard to the use of means; also with regard to the doctrine of Divine sovereignty—worldly mindedness—producing a state of feeling uncongenial with revivals, and incapacitating for holy action—not expecting a *great* and *present* blessing—not setting the gift of the *Holy Spirit* before us as a distinct object to be sought after—great sermons, (great evils)—not preaching the truth *clearly*, and *applying it faithfully*, and with feelings such as ought to be excited by a view of the sinner's actual condition, &c. 2. That where there are no revivals, the Churches are to blame. This was embodied in their report on the state of religion." That meeting was blessed by an outpouring of the Spirit, as not unfrequently has been the fact when the Virginia ecclesiastical bodies have assembled. It was truly refreshing to the soul of our brother. He learned, too, of the "steadfastness and growth in grace of some of his spiritual children."

"*Nov.* 5.—Yesterday was my birth-day. I am now thirty-seven years old. I spent the day chiefly in meditating on the way by which the Lord had led me—reviewing all his dealings with me in every period of my life—and in prayer and praise, while riding alone on my journey. It was a profitable day, and at night I had an opportunity of lecturing a few immortal souls who seldom hear the gospel."

"*Nov.* 26.—Last night I returned from Richmond, where I attended a four days' meeting in conjunction with brother Wilson, Breckinridge, and the brethren Armstrong and Taylor of Richmond. My health was preserved; my mind was kept clear, and my feelings unusually tender and comfortable during almost the whole time. More of the labor devolved upon me than upon either of the other brethren, and never had I more liberty than during that occasion, especially on Monday morning. My heart was overflowing with tender emotions."

These labors were blessed both to ministers and people. They took sweet counsel together. They manifested not only regard for the abilities, but admiration of the graces, and affection for the person of Walton. These visits contributed much to the elevation of his character, and the extension of his influence in the region of his nativity.

"*Nov.* 28.—Last night after returning from the meeting of our Session, I was taken with a chill which was followed by high fever. In the night I awoke with the fever raging, and Satan attacked me furiously, trying to fill me with fear and to make me think that this was my summons to the world of spirits. He led my mind into a train of thought respecting my wife and children, the provision I should make for them, &c., which he tried to make me believe was a presentiment of my death."

About this time he was engaged in writing a series of papers for the New York Evangelist, entitled "Fraternal

Admonitions," the object of which, as usual, was, to make good preachers better, Christians *more* Christians, and in that way to bring sinners into the kingdom of Christ. They are written in his usual simple, lucid, and practical style, and well deserve re-publication.

The following pleasant incident closed the year. One of Mr. Walton's members called to see him on one of the days of the last week in the year, and presented him with $50, as a token of personal regard to one, whose house was ever the seat of hospitality, and the home of the servants of the Lord. It will not probably be known who this was, when I state, that this brother had that year given to the cause of benevolence one-third of a liberal income.

The *motive* which led him to be thus generous to his minister was this passage: 'Let him that is taught in the word *communicate* unto him that teacheth in all good things."

"That man may *last*, but never *lives*,
Who much receives but nothing gives,
Whom none can love, whom none can thank,
Creation's blot—creation's blank."

In the month of January, 1831, further special efforts were made in the Second Presbyterian Church to promote religion and to save souls. A snow storm, unusually severe for that climate, blocked up the streets and created serious hindrances to locomotion, but Christian energy and perseverance triumphed over all, and the work of the Lord prospered. "The Spirit of the Lord seemed to rest upon our dear brother A. and he preached with great power. Our views exactly harmonize on all subjects of importance connected with the advancement of Christ's kingdom, and we took sweet counsel together. On Sabbath night after public worship, we proposed retiring to the Session Room. It was crowded, and we could hardly persuade them to go home. On Monday evening, after brother A. left us, we had a meeting for inquirers exclusively, at half past six o'clock, and for all who chose to come, at half past seven. The room was again crowded, and a much larger number of inquirers than I expected."

"It appears quite evident that the Lord is among us. I feel unusually solemn and an unusual sense of responsibility and of my need of divine assistance. I am looking for the Lord to work wonders among us. My faith never before could grasp so much."

"*Jan.* 28.—Friday set apart for fasting and prayer. Had a profitable season alone; some enlargement and earnestness in prayer. Feel a strong desire for purity of heart and conformity to the will of God—to have clear and transforming, and delightful views of his character, and never more have a thought, or feeling, or motive inconsistent with His will."

There seemed danger of a suspension of the divine influence. "I was strongly reminded of the fact respecting the reduction of Gideon's army, before the Lord would give them the victory. The church had been humbled, and it was now plain that the work was at an end, unless the Lord should undertake and carry it on. On the Sabbath and Monday night I was encouraged, but on Tuesday night five new cases of awakening were presented and the prospect was very cheering."

"One of the persons who then came forward had been a Catholic; a few hours before we had gone to see her, but she hid herself and would not be seen. This evening, Feb. 3d, she talks like a converted woman, and her husband has become anxious about the salvation of his soul."

"If I am not mistaken, I now have more of those views and feelings which prepare one for laboring in a revival than I ever had before; but I never felt my deficiencies and my need of divine communications so sensibly." And how did he obtain them? By prayer; frequent, fervent, importunate prayer. It was the habit of this godly man, through such labors, to retire for secret prayer four or five times a day, and thus to obtain supplies for those lavish spiritual expenditures, which he counted not dear to him, so that he might win Christ to his soul and souls to Christ. To these were added the many prayers which accompanied his visits, and enlivened the social meetings so happily conducted by him. Occasionally, too, he would find time for writing useful letters. Such a one was that, an extract from which follows:

Alexandria, Feb. 4, 1831.

" My Dear Nephew,

* * * I do not wish you to be a drone, neither do I wish you to go to heaven quite so soon as the devil would have you to go, if he cannot persuade you to go along with *him*. He wishes to put zealous ministers out of the way as speedily as possible—they are a great annoyance to him, and if he cannot accomplish this object in any other way, he will drive them on to the commission of a species of suicide, by laboring for the salvation of souls. When I think of my inexperience, at my first entrance upon the work of the ministry, and how much I did that was directly calculated to destroy me, it seems to be little less than a miracle that I am yet alive. I know two most valuable ministers at this time in a consumption from having done the very thing that I have often done, namely, persisting in speaking and in public labors when I was *hoarse*. If you do not take care, you will have a consumptive cough *fixed* upon you before you are aware of your danger. Thus Summerfield was hurried to an untimely grave. But enough on this subject. I rejoice much in all the good which the Lord is doing by your instrumentality. Continue to be humble and to seek his glory in simplicity and godly sincerity, and He will continue to honor you. We have been looking for your arrival among us with much anxiety for some time. The field around us is now white to the harvest. We have had a four days' meeting, and it has been much blessed. Some Christians are more engaged than I have ever seen them, and the Lord is carrying on a good work among us. There have been a considerable number of very speedy conversions of late, and so far every thing looks promising for the continuance of the work. Your aid at this time would be most seasonable, and I hope you will hasten on."

Such a goodly name and praise had he acquired in the churches, that he received frequent applications from ministers near and remote, to assist them in protracted meetings, to an extent altogether beyond his power of compliance.

"*Saturday*, *Feb.* 5, 1831.—Received a letter from Dr. H—— requesting and even *demanding* my assistance at a four days' meeting the last week in this month; also by the same mail one from Mr. K. of Harrisonburg containing a similar request. How much might be done at this time among the churches in Virginia by the labors of an evangelist! The field is white to the harvest, but my presence is most imperiously demanded among my own people."

"I hear of wonders achieved in the cities of Troy and of New York, and in other places by means of four days' meetings. I rejoice, and would remember with gratitude that the first of these meetings east of the Allegany mountains was in our church, and it was, so far as I know, the first experiment of the kind ever made in a city. I still think that it will constitute an era in the history of the churches of this region."*

"*Sabbath eve.*, *Feb.* 6.—I have been engaged in public duties to-day more than five hours, nearly the whole of which my voice was exerted in speaking or singing. It was weak in the morning, but this evening it was strong and clear. I have had liberty in speaking morning and evening of the kingdom and the glory of Christ, the triumphs of His gospel, and the duty of all to receive Him as God's unspeakable gift."

If there be a painful task, if there be a neglected duty in the church of God, it is that of reproof. To Walton's gentle spirit it could never be pleasant. But he 'took up the cross.'

"*Feb.* 8.—This morning after seeking the direction and blessing of God, undertook to admonish two brethren than whom perhaps none could be found more difficult to deal with. But both took it kindly, and one promised that he would desist entirely from the sin about which I admonished him. He seemed to be affected with a sense of obligation for my kindness, and thanked me feelingly."

"*Feb.* 9.—Came home last night (Tuesday) groaning along the street in the anguish of my spirit on account of my coldness and insensibility, and on account of the apparent suspension of divine influences."

"*Tuesday.*—I met a man yesterday morning expressing much joy, who said he had received a great blessing under my morning discourse on Sabbath."

"*Feb.* 19.—On Thursday evening about fifteen made application for admittance to the privileges of our church. Another lady who came to our church last Sabbath morning for the first time, was convicted and on Wednesday obtained a hope. She stated that she never had been in a Presbyterian Church before. Another instance of good done by that discourse over which I grieved so much."

The text of that discourse may be found in Ezek. xviii. 30, 31. Many Christians felt it was the most satisfactory discussion of the subject they had ever heard. Another sermon which he preached soon after on the text, '*The way of transgressors is hard,*' seemed to many to surpass any thing they had ever heard from him. Yet on reaching his home, so dissatisfied was he with his performance, that he asked Mrs. Walton whether she was not ashamed of it?

A minister's wife indeed has an intense and sometimes an excruciating sympathy for her husband, standing as he does, the representative between God and men; but the hour of most intense anxiety and humiliation with him may be to her an hour of unaffected joy and silent gratitude for the grace bestowed on him in the time of his most urgent need.

" Behold, I have put my words in thy mouth," said God to the hesitating prophet, who complained, " Behold I cannot speak, for I am a child."

The simplicity of mind and singleness of purpose with which our friend was accustomed to enter the pulpit, naturally led him to great simplicity in the construction of language as a channel of his thoughts. Had the same instruction been given to him which was given to Legh Richmond by his College Tutor, he could scarcely have more accurately observed it: "Don't use terms of science. The people have no abstract ideas. They cannot understand comparisons and allusions remote from all their habits. Take words of Saxon derivation, and not such as are derived from Latin and Greek. Talk of *riches*, not *affluence;* of *trust*, not *confidence.* Present the same idea in a varied form, and take care you understand the subject yourself. If you be *intelligent*, you will be *intelligible.*" Walton, like Richmond, was not satisfied till he had explained an idea in every possible variety and point of view, and for the sake of the humble intellect of some portion of his audience, did not, with Richmond, fear to expose himself to the remark, "An excellent sermon, but with too many various readings." He possessed not, indeed, the fine pencil of that eminent moral painter, who, amid the raptures of his deep communion with the scenes of nature, caught a spirit that made the canvass glow, as it were, with the very coloring of Heaven. You might imagine that an angel would feel an emotion of added delight, could he read some of those eloquent descriptions of the works of God! But the subject of this memoir did excel in laying open to the view the attributes of God—His eternal and unchangeable Law—the windings of the human heart, and the worth of the undying soul! Truth for the conscience requires no painting.

"*March* 2.—Have just returned from Winchester. And what shall I render to the Lord for His mercy? It was a difficult and dangerous journey. I never saw such roads, and I was stopped nearly two days by high water. Travelled all night last night. Have slept very little for three days. I was blest and to some extent, I trust, made a blessing in W. I had much liberty and enjoyment in preaching."

De Witt

"On my return found a letter from brother D—— of Harrisburg, Pennsylvania, requesting my assistance at a four days' meeting. This is the fifth application now on hand, besides those which have been attended. It looks as if the Lord was about to call me away from the work of a Pastor to engage in something of a different nature. Well, if He will only be with me and give me a fitness for His work, I desire to say, 'Here am I, Lord, send me.'"

"My nervous feelings, which some time ago were so distressing, occasionally trouble me now. Sometimes I find a great difficulty in reading the lines of a hymn which contain a warning of sudden death. It occurs very forcibly—suppose I were to die while reading these lines, what an impression would be made upon the minds of the people. It is only by a vigorous effort of trust in God that I am able to proceed."

"*March* 20.—Commenced last night a weekly Lecture on Scripture Characters. I did not enjoy the first. I have an impression that my people do not take much interest in such subjects. They do not care as much as they ought about enlarging the scope of their biblical knowledge."

"*April* 24.—Last Friday week a four days' meeting was commenced in Br. Danforth's church, at Washington City. I spent nearly a week there with brother Patterson, laboring in the two churches which united in the meeting, and a glorious revival is now going on there."

"This afternoon I had a comfortable time at the funeral of dear sister E. W., one of my spiritual children, who died in the triumphs of faith. She told me she blessed God that she ever saw me—that I had been the instrument of her salvation. She had no doubts or fears—desired to depart and to be with Christ—said death had no sting for her. She had been raised a Catholic! This has been a comforting event to me."

"I rejoice much in the glorious work now going on in Washington City and in many other parts of our land. Even so come, Lord Jesus! come quickly and set up thy kingdom in all the earth."

"*May* 12.—This day commences our joint four days' meeting. It is set apart for fasting and special prayer. This morning I felt more engagedness in prayer, and more confidence in God than I have had for a long time. I have occasionally for a long time past been troubled with unbelief and hard thoughts of God, in view of the myriads who have perished and who are now perishing. It has been a great difficulty with me, why this should be suffered to take place in consequence of the criminal neglect of Christians. Yet so it is. I see there is provision made, and believe that if Christians would do their duty, the progress of these awful events might be stopped."

Applications continued to be poured in for the services of Mr. Walton from Middleburg, Carlisle, Baltimore, Virginia, &c., which it was impossible to meet, and do justice to his well-arranged plans of usefulness nearer home. He had just spent eight or ten days at different times in co-operation with us at Washington, and was contemplating further efforts among his own people.

"*May* 21.—This has truly been one of the days of the Son of man. Our church was more crowded than I ever saw it. Brother P. preached his last sermon. At the close there was a pressing forward to request an interest in the prayers of christians, such as I never witnessed before. The Lord has far exceeded our expectations. He has indeed smiled upon our joint meetings. O for more of His sanctifying grace to *fit* us for the great work which is now before us. In prayer this evening I felt an unusual desire for more holiness, more right feeling. I thought I could say that I hungered and thirsted for righteousness."

"During these meetings my children have been much affected, and I have a hope that they are under the saving influence of the Holy Spirit."

No more solemn meetings were ever held in that church than those at this period. It would not be proper to quote the description which Walton gave of the preaching or the preachers, for they still live, but in depicting the overpowering eloquence of the principal speaker, after alluding to a torrent of feeling which burst from his heart and flowed over the great assembly, he says, "One of his tremendous stamps broke the shade of the pulpit lamp, and it fell and made a great noise, but did not disconcert him at all. He went on in the same powerful strain, and I do not know but the breaking of the lamp heightened the effect of the discourse."

Of the skillful arrangement and just adaptation of truth which Walton made his study, we have an exemplification at this time, when on a Sabbath in this month he preached three times on these texts :

Morning, Luke xiii. 23 : *Lord are there few that be saved ?*
Afternoon, Luke xviii. 26 : *Who then can be saved?*
Evening, Acts xvi. 30 : *What must I do to be saved?*

At the conclusion of the last sermon, he invited all who would now begin to seek salvation to come forward, that he might instruct and pray with them, when it appeared that from thirty to forty were in an anxious state of mind, and accepted the invitation.

CHAPTER XIII.

A call from the South.

On the 25th of May, Mr. Walton received a communication from Rev. W. J. Armstrong, then of Richmond, as the organ of the East and West Hanover Presbyteries, informing him that he had been unanimously chosen Missionary Agent, and Evangelist for those Presbyteries, to have the general superintendence of their missionary concerns, and to aid the cause of revivals within their bounds by every means in his power. An ample support was guaranteed.

"They offer you," says the letter "a plenty of work, a field white to the harvest, and their affectionate co-operation in the service of the Lord. They believe that you would make salary an object only, so far as that was requisite to enable you to provide things honest in the sight of all men. If you incline to regard the appointment as a call from your Master to enter into this work, they wish to hear from you, what you think will be requisite for your support, and they will then stand ready to pledge themselves to you for it. Never was there a time when the labors of an Evangelist with an unction from on high, would be productive of much greater good, than the present. On every side missionaries are calling for aid to hold four days' meetings, and the people are crying for some to break to them the bread of life."

"The subject appears to me," writes Mr. W. in his diary, "to be immensely important, and it is one to which my thoughts have been turned for nearly two years past. It would be a wide field of usefulness, especially as it includes Hampden Sydney College, and the Union Theological Seminary. But it requires intellectual and moral qualifications to which I feel that I have no just pretensions. The responsibility of such a station would be tremendous. The influence which such an agent might exert upon the Churches would be great, one way or the other. *If the Lord should be with me,* and give me wisdom and grace to fit me for such a work, I might do more to promote his cause in five years, than perhaps I should do in ten or twenty in any other capacity. It is, however, a question of great importance, whether if I were to accept, I would not take the place of some brother, who would be far better qualified than I am to be the servant of those Churches; and as it is the first attempt of the kind, if the experiment should fail, it might discourage other Presbyteries from adopting a similar measure."

"After reading brother A——'s letter, I retired to seek Divine direction, and opened the Bible at the words in Dan. ii: 17—19. It relates to Daniel requesting his three pious friends to unite with him in seeking mercy of the God of Heaven, in relation to a secret which it was highly important he should understand. *Then was the secret revealed unto Daniel.* So may my way be made plain by the God of Daniel."

"*May* 31.—Within a few days have received invitations to attend four days' meetings from two places in Fauqier county; also from Baltimore, where I expect to be the last of this week. Have just returned from Georgetown, where we have held a four days' meeting, which commenced last Thursday evening. The Lord was evidently with us from the beginning, and last night from eighty to one hundred persons came forward to request an interest in the prayers of the Church. Many of them have already begun to indulge hope."

"*June* 1.—I have just been praying, and I hope sincerely, that the Lord would make my way plain, and influence my mind to come to that decision in relation to my proposed removal, which shall be pleasing in His sight and most for my usefulness and his glory."

"*June* 19.—Another of our young converts has died triumphantly. The Lord manifested himself to him the night before his death in a most glorious manner. I feel thankful for such a blessing, and much encouraged by this and several other similar deaths among our young converts. E. W. and J. C., precious fruits of my ministry here, are now gone before to welcome me I trust at my departure. Oh that I may be as signally blessed in my last hours as they were; and have grace to leave a triumphant testimony to the reality of the religion I profess and preach, and to the faithfulness of my Saviour."

"Last Sabbath we admitted twenty persons to our communion; I was quite sick in the morning; had all the symptoms of a bilious fever, and could not sit up in the bed, and when I got up could hardly walk, until after breakfast; I was, however, enabled to go through the service alone, and preached again at night with my usual liberty."

"*July* 16.—At the request of the brethren Davis and Wilson of the Methodist Church, I have been with them during their four days' meeting, when I could; exhorted and prayed with them."

"*July* 22.—Am now engaged in assisting the Protestant Methodist brethren at a four days' meeting. Preached last night and exhorted to-day, and have been engaged every night this week. Received three letters yesterday soliciting aid at four days' meetings, and where the Lord is pouring out his Spirit; and one to-day to attend at Martinsburg, third Sabbath in August."

"*July* 23.—Another request to attend a four days' meeting."

"*July* 28.—Two more invitations to attend four days' meetings. The voice of the Church seems to be calling for a wider diffusion of my labors, while it seems as if I could do but little here. May the Lord make my way plain. I am very feeble, and the weather is exceedingly oppressive. Still I am enabled to get through all my labors without entire and distressing exhaustion."

"*Aug*. 30.—Returned on Saturday night last from my trip to the Southern parts of Virginia. I was absent nearly four weeks, the whole of which was a time of great mercy. No disaster occurred, but sickness occasioned by incessant labor and excitement, and that was of short duration. I had much liberty in preaching, and many opportunities of doing good, which, though with many imperfections, I endeavored to improve. The meeting which I attended in conjunction with others, resulted in the hopeful conversion of nearly two hundred souls, so far as facts are known. In all probability some hundreds more were impressed with the importance of seeking salvation, and instructed how to obtain it, with a degree of plainness to which many of them had not been accustomed."

Such were the incessant labors of one, whose feeble body was utterly inadequate to the task of co-operating with the desires of his soul. Had he possessed a hundred such souls, they would all have spent their fires in this exalted and delightful employment, and as so many angels of mercy, would have urged the salvation of the gospel on dying men. But he had only *one!* And that one was allowed only a brief space in which to do its work for eternity! Every sermon was—not one more—but one less. Every hour of pregnant time carried him nearer to his account. Every exertion of his frail body weakened the power and wearied the strength of the wheels of life. In proportion to the vigor and rapidity of the pulsations of his soul, would be the propinquity of the hour, when its mysterious connection with the body would terminate, and its connection with the world of spirits begin. He seemed to labor as if he *felt* the truth, "*That* life is long which answers life's great end." After his services at Lynchburg, a Christian friend said to him, "*You have lived a whole ministerial life in eight days.*" Among the subjects of this work were men of high standing in society, professional men and political men. To a relative whom he had not seen since her childhood, he was made the instrument of salvation; also to an infidel acquaintance, who renounced his pernicious sentiments, and avowed his conversion to Christianity.

Returning from Lynchburg, he says:

"On the way I met with an infidel in the stage, with whom I held an argument for three or four hours. I hope with some good effect to him—but it injured me—when I arrived at the place I was sick. I attended a meeting, assisted in conducting it, and then had to take my bed for two or three days. I preached on Monday and Tuesday in great weakness. On Wednesday went on to Mr. Kirkpatrick's in Cumberland; preached for his people on Thursday, and was strongly solicited to attend a four days' meeting which he had appointed to begin on Friday; but I was completely worn down by constant fever, &c.; and my nervous system becoming so disordered that at times I could hardly control my feelings. This brought me to the conclusion that it was not my duty to undertake the missionary agency to which I had been appointed by the Missionary Board of the two Hanover Presbyteries. I felt satisfied that I had not strength of constitution to perform the duties which it would devolve upon me. I accordingly wrote to brother Armstrong, declining to accept the appointment, and instead of going by Richmond as I had intended, I set my face towards home in such a state of weakness and disease, that I did not know how far I should be able to prosecute my journey. I was often hardly able to sit up, and felt as if it would be impossible for me to travel much farther; but by the good hand of my God upon me, I was brought safely home in about thirty hours after leaving Cumberland county, a distance of about 180 miles. I was able to preach on the next day, (Sabbath) with a good deal of liberty and comfort, and without extreme exhaustion. I found my family in better health than when I left them, and my people ready to welcome me home again, rejoicing that I had determined not to leave them for the present. Surely goodness and mercy have followed me all the days of my life."

"*Oct.* 14.—I have now on hand a little work to be entitled, *A Manual for awakened sinners*, but my time for writing is very much broken in upon by other engagements."

At the close of this month, he attended the annual meeting of the Synod of Philadelphia at Baltimore. His spirit was grieved with the ecclesiastical contentions for which that Synod has been so celebrated, more especially as they presented so striking a contrast with the peaceful, spiritual meetings of the Synod of Virginia.

"While in Baltimore, Mr. F. (the Baptist preacher) showed me a book, just from the London press, on the work of the Holy Spirit in conversion, by a Mr. Hinton; in the introduction of which, is a pretty long extract from a letter of mine written to Dr. Burder in 1829, and by him published in the London Evangelical Magazine; the statements of which appear to have suggested to Mr. Hinton the subject of his book. When I wrote the letter, it was my object to suggest such thoughts as would lead all who might read it, to view some doctrines and modes of preaching in a light in which I had reason to believe they were not viewed by most of the English clergy; and I rejoice that my labor has not been in vain. I received another letter from Dr. Burder a few days ago, in which he says that he is inexpressibly interested by the accounts he has received from me and others of the revivals with which our country was blessed."

The following is the letter alluded to:

HACKNEY, June 22, 1831.

"My dear Brother,

I was very deeply interested in your kind letter of October, which I either answered long ago, or designed to answer, and certainly ought to have answered much before this time. Part of it I took the liberty to transcribe for our Evangelical Magazine, having read it at several meetings of ministers, and having found that it impressed the minds of many. I was particularly struck with the correctness and importance of your remarks respecting the defective and spiritless manner in which prayer meetings are too often conducted. Yesterday I had the pleasure of receiving your letters which bear the dates of Feb. and of May 3; and as I am about to be absent from home for a month, I sit down instantly to reply. I am inexpressibly interested in the accounts *you* give, and in those which I have received also from Dr. S. and Mr. P., of the astonishing and glorious revivals of religion, at this time going forward in your favored country. What hath God wrought! How I should rejoice if one or two of those ministers, who have been the most useful instruments of producing such effects, were to visit this country. It would be much easier for *them* than for *us* to make the attempt to hold meetings bearing some resemblance to your four days' meetings. At present it would be very difficult for any of us to induce a sufficient number of persons to enter on such an arrangement. In Hackney, three of our churches, and a fourth in the vicinity, unite in a half yearly meeting for special prayer. To-morrow will be the return of the day. We meet in our separate churches in the morning at 7, and we assemble all together in the evening. We wish all who have it in their power to spend a considerable part of the day in retired devotion. But, my dear brother, we see around us nothing approaching to that state of deep and anxious feeling, or that spiritual ardor and importunity in prayer for the Holy Spirit, which you have the happiness of witnessing! Oh that a better and brighter day might dawn upon us! You refer to the admirable Whitefield. I think with you that a good life of this burning and shining light is a desideratum. A friend and neighbor of mine told me some time ago that he had collected ample materials for this purpose, and was at work upon it. I will take the first opportunity of asking him whether the work is in progress.

I am not aware that your excellent little work on the Divine Sovereignty as connected with man's responsibility, is printed in this country. I will again take it up, and with the view to further consideration and inquiry. I have now relinquished my office as one of the Tutors at Highbury College, in consequence of finding my pastoral duties quite sufficient to absorb my time and strength, in connection with some little share of agency in the London Missionary Society, and some kindred institutions. Our May meetings were, as usual, well attended, and the reports of most of the great societies, were upon the whole encouraging. Many of the meetings were held in a new and very splendid room called Exeter Hall. The dimensions are 130 feet by 70. But it is badly constructed for the voice. May our country be blessed, as yours is, with the glorious effusion of influence from above. Pray for us. Be assured that your letters interest me deeply, especially on the subject of revivals, and that I am, my dear brother,

Most cordially your's in our Lord,
H. F. Burder."

"*Dec* 2.—A week ago I returned from Richmond, where I attended a very interesting meeting protracted for six days. There were from twenty-five to thirty hopeful conversions—and others, I know not how many, were awakened to a serious concern about their eternal interests. The two Churches appeared to be much excited, and to have received some views of duty and of their personal responsibility, which they had not entertained before. A very pleasant healthful, and vigorous tone of pious feeling appeared to be left by the meeting. One of our travelling companions—a young lady from Mass.—of highly cultivated mind, who had passed through *seven revivals*, was the subject of a happy change, and returned, we hope, with a new heart."

"*Dec.* 9.—Received a letter from brother A—— of Richmond, informing me that the good work progresses. Those who were anxious at the close of the meeting when I came away, have obtained a hope, and others are inquiring."

"Since I returned home I discussed the subject of "the Prayer of Faith," to which my attention was turned during the meeting at Richmond; the night following I was wakeful, and my thoughts turned to the same subject on which I had been speaking at the meeting, and in my bed I took a view of it, and formed a plan of a discourse or treatise more satisfactory than any I have ever seen. Brother A—— writes to me to publish it."

"In some of my private exercises lately, I have felt more like getting the victory over my besetting sin—a thirst for fame, than ever before. I am conscious that by indulgence it has gained a strength with a great power of annoyance; but I trust through grace to gain the victory ere long. The temptations of this feeling have been the occasion of many an inward conflict. But I begin to *feel* that *self* is of less importance than I have been accustomed to think he was, or than he would make himself to be."

Mr. Walton continued faithfully preaching the truth through the winter, still intent on the one great business of his life, and with much anxious labor endeavoring to prepare his people for a great blessing from the Lord. He insisted much on the Bible principle, 'The Lord is with you, while you be with him, and if ye seek him, he will be found of you, but if ye forsake *him*, he will forsake *you*.' He reproved, rebuked, exhorted, entreated. His anxiety for the success of the gospel among those entrusted to his care was such, that when he saw his plans disappointed, his heart sunk; he was overwhelmed; he became sick—almost unto death. "I recollected the minister, who from dejection occasioned by surveying the ruins of London, after the fire in 1665, went home and was taken sick and died! My nerves were much and painfully affected. * * * I never passed through such a trial before, and I was going to say, I hoped I never should again, but the Lord knows what means to employ, to prepare us for his blessings." With the ardent Paul might Walton then say, 'My little children, of whom I travail in birth again, until Christ be formed in you.' These anxieties were not in vain. This "continual heaviness and sorrow of heart" preceded the dawn of light and the birth of souls. The next day after some of these agonizing throes, he found some twenty individuals inquiring the way of salvation. But the meetings which he held at this time though solemn, useful, and interesting, did not satisfy his burning desires.

"*March* 5, 1832.—The Church seems to be stupid and asleep. I talked and sung until my throat felt as if it were excoriated. Came home discouraged, and this morning feel so still."

"*April* 9.—The exercises of my mind for three weeks or more were such as to create the necessity to take medicine frequently, or I should probably have been confined to a sick bed. I have reason to believe a similar cause brought on an illness to my wife from which she has just recovered. About two weeks ago I visited Jefferson and it was so ordered that I arrived just in time to assist brother T. at his communion season. He had no prospect of assistance until I arrived. I preached on Friday night; attended four meetings on Saturday and three on the Sabbath, besides the communion service. On Tuesday evening preached at Leesburg; much exhausted and felt scarcely able to ride home. On Thursday I spit a little blood; and ever since have been much indisposed with a severe cold. In the midst of these discouragements and difficulties, I have been enabled to complete my treatise on Intercessory prayer, which I have this evening sent off to New Haven for publication in the Christian Spectator."

This article, which was pronounced by an eminent Theological Professor " an admirable view of the subject and calculated to do much good," was twice re-published in New England. The main point in question is thus stated by the author : " What kind of prayer does the Bible teach us to believe will be successful? Or, by what qualities must our prayers be characterized, in order to *avail much?* Or, with what conditions are the promises in relation to prayer to be understood? The solution of this question in any of these forms, will be an answer to the question, which has so often been discussed, What is the prayer of faith? No matter by what name we distinguish it, the great object is to ascertain *how* to pray, so as to obtain the blessings promised."

Many anxious days and nights did our friend spend in the theoretical and practical consideration of this subject. When his ability as an author had thus become known, he received requests from the editors of various important periodicals to contribute to their pages.

I have lately been perplexed again with applications to baptize the children of persons who are not professors of religion; and by declining, especially in the case of Mrs. M., I have brought upon myself obloquy and slander. The thing is now grossly misrepresented. A catholic woman was present while I was talking to Mrs. M., and on my referring to a superstitious notion of the Catholics on the subject of baptism—not knowing that she was of that communion—she broke out upon me in a rude and insulting manner, and would not allow me to explain my views to Mrs. M. However, this does not affect me much. I am resolved while I retain my present opinions, never to comply with such requests. I regard it as a prostitution of the sacred ordinance of baptism."

"*May* 13.—My mind is still unsettled. My field of labor here is now so confined, and I meet with so little opposition of late, that I have not the same stimulus to action as I had some time ago. I have but few in my congregation, who are not members, and I find my desires often leading me away to some new field of more promise."

"*June* 4.—I set apart one forenoon last week for special prayer and found some freedom in the exercise. It *is* good for me to draw near to God. I *do* know this from experience—but alas! I continually fail in the cultivation of a devotional spirit. There is now a strong probability that I shall not continue here much longer. Other fields of usefulness are opening before me; but in what direction I shall go I know not."

Such was the record he made in June. In August following, he received an invitation from a Church, which, he remarks, "I did not then know to be in existence—a new Church in Hartford." In view of this invitation he resolved to visit that city. Under date, Aug. 27, he says:

"I expect to set off to-morrow, if the Lord will, to visit them. I think I have sincerely and earnestly sought Divine direction in this matter, and daily do I implore his guidance. I feel that vast interests are depending upon my decision, not only of the Church but of my own family. The difference between a continuance here and removing to such a place as Hartford, must be very great. God only knows which would be most favorable to my usefulness and to the interests of my family; and my only comfort in reflecting on the subject is, that to Him I have committed the affair, and I feel a persuasion that He can and will influence my mind to the right decision." * * * "My constitution is so much enfeebled, and my nervous system is so easily excited by a little fever or by exhaustion, that I shall greatly need the continual presence and help of God for my protection and comfort. This I have often sought, and shall continue to seek as my only security.

I trust that in taking this journey, I am not *seeking my own*. If I know my own heart, my supreme object is the glory of my Redeemer—my usefulness in the Gospel. If I were convinced that this object would be most promoted by my continuance in Alexandria, I would with cordial acquiescence remain, however discouraging may be my present prospects. But every view I can take of the subject leads me to the conclusion that a new field of labor is desirable, both for myself and for the Church of which I am now pastor. Whether it will appear to be the will of the Lord that I should remove to New England, I know not and cannot be prepared to judge without visiting the Church that has invited me. This view of the subject satisfies my mind that I am in the path of duty in going, and with this confidence, I shall endeavor cheerfully to trust my life and health and family in the hands of Him, whose I am and whom I serve. May his mercy pardon all my sin, and may his Spirit sanctify and preserve me unto his heavenly kingdom, and to his name shall be the praise."

"*Tuesday, Sept.* 18.—I returned this morning, having been absent just three weeks. Truly it has been a time of mercy both to me and to my family. I have been preserved from the pestilence in passing through places where it prevailed, and from the dangers incident to travelling. I enjoyed much peace and confidence in God, and he has been with me in my labors. Some visible success appeared during the short period I spent in Hartford—one or two conversions."

The members of the congregation to which he preached were so favorably impressed with the piety, ability, and *adaptedness* of their candidate to their wants, that they gave him a unanimous call to settle with them in the gospel ministry.

In speaking of the manner in which he was received by the members of the Free Church and others, he says: "I experienced much kindness and good feeling from them, and left them with a very favorable impression and a deep interest in their new and important enterprise. I have not yet absolutely decided to go. My heart still clings to Virginia, my own, my native State, and if I could see it to be the will of the Lord that I should remain in this region, I would not go abroad. To-morrow I have requested a meeting of the Session to lay the matter before them. The pastors and churches in Hartford appear to desire me to come and labor among them, as far as I could ascertain their feelings. Brother Hawes, Spring, and Linsley all express a strong desire on the subject. Two of them expressed their feelings to me; brother Hawes had not the opportunity, but brother Spring informed me that such was his feeling. They had been afraid the new church would get some man with whom they could not harmonize, and who would do mischief among them by disturbing the peace and order of the churches. They seem to have no such fears respecting me, but on the contrary the fullest confidence. So far as relates to the state of things in Hartford, the way appears perfectly plain; there is nothing to create a moment's doubt or hesitation. The only thing which still troubles me is—ought I to leave the South?—Virginia?"

After much deliberation and prayer, he came to the conclusion that it was his duty to remove to New England. The following is his reply to the invitation sent him:

ALEXANDRIA, Sept. 25, 1832.

"Since I received your letter inviting me to undertake the pastoral charge of the Free Church, I need hardly say that it has been my constant prayer that God would direct me in my decision and make the path of duty plain. As to the importance of your enterprize I have no doubt; and as to the correctness of the principles which form the basis of your association, I am equally clear. With the christian spirit that seems to pervade the members of your church I was peculiarly gratified; and it would be altogether congenial to my feelings to labor in the midst of such a people. Still there are weighty considerations which have excited in my mind much solicitude, and which have caused me to hesitate in taking a step to be followed by consequences of so much importance to all the parties concerned. These, however, I need not now detail, since they have been overbalanced by other considerations which have at length satisfied me that it is my duty to accept your invitation. I am willing at least to make the experiment, relying on your zealous and faithful co-operation and trusting in God for success.

Although I have been engaged in the work of the ministry about eighteen years, and have been successively the pastor of several churches, I cannot enter upon such a new field of labor, without a deep conviction of my insufficiency for the work which will there devolve upon me. I am aware that *much* will be expected of any man who may become your pastor; and that a great deal of *hard work* must be performed in order to the success of your enterprize. But I know who has said, 'My grace is sufficient for thee;' and I confidently believe that the resources upon which I depend, will be as accessible in New England as I have found them in other situations. With this belief, I feel encouraged to trim my lamp and to gird up the loins of my mind; and to say, in reference to this call of Providence, 'Here am I, Lord, send me!' I shall rely, dear brethren, much upon your counsels and prayers, and hope that every member of your church will be prepared to stand in his lot and to render those services, without which the labors of your minister can accomplish but little.

I must now prepare to sunder the ties which bind me to the people of my present charge, among whom I have labored so pleasantly for the last five years. This I already feel, by anticipation, to be the most painful part of the whole business; nor will it be less trying to them, as might be presumed from the fact that nearly all have been gathered into the fold of Christ by my ministry, and that the most entire harmony and mutual confidence exist among us. I trust, however, that good will result to them, as well as to you and myself from the contemplated change. As to myself, I feel that I need the excitement which a new field of labor will furnish; while it may be reserved for another to accomplish what, in the nature of the thing, I could not reasonably expect to do, were I to continue in my present sphere.

And now, dear brethren, I have only to add in language which you will perfectly understand, "prepare me a lodging, for I trust through your prayers I shall be given to you" about the first of November next.

You will of course regard this communication as addressed to all the members of the Committee, to whom with the Church I desire you to present my cordial and fraternal salutations.

W. C. WALTON."

His Alexandria congregation presented the unusual spectacle of an assembly, most of whom were in covenant with God and credible professors of Christianity; having been converted through the blessing of God on the agency of their pastor, and consequently feeling the confidence and affection of children towards their spiritual father.

Next to the ties of nature, there is not on earth a more tender relation than that between a devoted pastor and an affectionate people. He had come to them when they were few and feeble—he had speedily conceived a most profound interest for their eternal welfare—he had visited them from house to house—participated in their joys and sympathized in their sorrows—he had led them in prayer to the throne of their common Father—he had watched beside the bed of the sick and dying—he had committed the precious dust of the dear departed to its final resting place below, and 'wept with those that wept;' above all, he had frequently mingled in scenes so morally beautiful and sublime, that earth cannot furnish their superior, heaven could scarcely wish to look upon brighter! I mean the scenes of a revival; these were renewed year after year, like the beauty of spring and the joyousness of summer, and under their kindly influence many were ripened for heaven. If indeed the faithful minister of Christ will wear a diadem that shall sparkle with the jewels rescued from the dust and ruins of this world, and polished by the hand of the Redeemer; if 'the joy and crown of his rejoicing' are to be SOULS SAVED, well may he labor and toil while the day lasts, ere the sun of his life shall set, and his Master shall call him home to his reward. It was thus that Walton was cheered on to the last. Indeed the sentiment that animated his bosom cannot better be expressed than by the sweet stanza, which in his dying moments he requested should be sung:

"In hope of that immortal crown,
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain."

The Presbytery of the District of Columbia convened for the purpose of considering the subject of his removal.

"*Oct.* 9, 1832.—This day the Presbytery having met in our church, dissolved the pastoral relation between myself and this church. The commissioners appointed by the church were instructed to make no opposition to the granting of my request, but to refer the whole matter to the Presbytery. They evinced an excellent spirit on the occasion. I hear no petulant complaints—no censures—no uncharitable ascription of bad motives. But an affectionate, tender regard for me—distress at the idea of a separation, yet willing to hope and believe that it may be for the best. We had a meeting last night to explain the matter to them and to take the sense of the congregation for the direction of the commissioners. I spoke to them at some length, and have reason to believe that the feeling I have manifested toward them has produced a happy effect. I had a meeting of the church two Sabbaths ago to give them some fraternal and pastoral admonitions in reference to their situation and prospects. I have reason to believe these have also done good. Much tender and solemn feeling has of late been expressed in our meetings, particularly *this evening*. There seemed to be an unusual degree of spirituality in the exercises, and I think I can clearly see already that my anticipated removal is blessed to them in this respect, that it humbles and makes them feel more deeply their dependence upon God."

This chapter may properly be closed by the following letter:

To Rev. H. F. Burder, London.

ALEXANDRIA, Sept. 25, 1832.

"My Dear Brother,

I have just heard of an opportunity of making a communication to you and gladly embrace it, hoping that it will be the means of drawing from you a reply as interesting as your last. You have doubtless seen in the religious periodicals frequent accounts of the great things which the Lord is doing for our American Zion. During the last year it is thought that at least one hundred thousand souls were brought into the kingdom of Christ among the different denominations in our land. It was a year of unexampled prosperity to the Presbyterian and Congregational churches. An unusually large number of talented and influential men have been brought under the influence of divine truth, and are now its bold and decided advocates. Gentlemen of the highest standing at the bar, and not a few of the Honorable Judges in our Civil Courts, have given themselves and consecrated their talent and influence to Christ and His cause. Mr. Wirt, late Attorney General of United States and now one of the candidates for the Presidency, is among the number. He was for many years an infidel, but he now acknowledges that he was never satisfied with the principles of infidelity, and never felt that it was safe ground to rest upon. At length by some means he was led to take up the question of Christianity as he would a question of Law, and after giving it the most thorough investigation, he came to the conclusion that it was divinely authenticated. His luminous mind could not resist the overpowering evidence by which it was supported, and he renounced his infidelity forever. He did not, however, at that time follow up his convictions. It was not until last year that he made an open profession of religion and united with the Presbyterian church. I received this account from an intimate friend of his, to whom he related the exercises of his mind on the subject of religion. This and some similar facts which have come under my own observation, have reminded me of the predictions contained in lx. chapter of Isaiah :—'The sons of strangers shall build up thy walls and their kings shall minister unto thee. The sons also of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee the city of the Lord, the Zion of the Holy One of Israel.'

The work of God has, doubtless, been greatly promoted by what we call *protracted meetings*. These bring the power of truth to bear upon the consciences of men for several days in succession, while ministers and Christians who co-operate,* LABOR AND PRAY FOR AND EXPECT IMMEDIATE RESULTS. No well conducted meeting of this description, so far as my knowledge extends, has passed away without being productive of visible good, and often scores and sometimes hundreds are thus brought into the kingdom of Christ. Like all other means, however, they may be abused by injudicious and extravagant men. The general subject has been much discussed, and I hope that our ministers are now pretty well enlightened both as to the good to be expected, and the evils to be guarded against. The subject of intercessory prayer has engaged more attention than formerly. Three discussions on that subject appeared about the same time, one of which, being my own, I send with this communication to a friend in Liverpool with a request to have it forwarded to you. It would be gratifying to me to have your views with respect to some parts of it, especially as to what I have advanced under the head *of confidence in prayer*.

It was lately stated to me by a clerical friend that he had seen in some English work, he thought a production of yours, a notice of an edition of my little volume on the Doctrine of Divine Sovereignty viewed in connexion with man's responsibility, published in London. Will you please to inform me whether this information be correct?

The peace of the churches has been much disturbed for several years past by a controversy respecting *ability* and *inability—new measures and old measures*. There are those among us who are afraid of detracting somewhat from the honor of sovereign grace, by insisting upon the immediate performance of all the duties which the bible enjoins upon both believers and unbelievers;—I mean in the same way that the Bible does, without stopping to tell them in the same breath that they have no ability to perform these duties. They stop to qualify their statements on these subjects, and to give such explanations respecting the sinner's dependence on divine grace, as serve to *ease off* the pressure of obligation and to quiet the conscience, while submissively waiting for divine grace to do every thing for him. Meanwhile very little is said about the *guilt* of rebelling against God and persisting in that rebellion *after duty is known*. Ministers of this class appear to have given but little attention to the great principles of the moral government of God, the foundation of moral obligation, and the manner in which God deals with creatures who still possess, though ever inclined to pervert, the powers of moral agency. They seem to make no distinction between that kind of operation which is necessary to transform an idiot into a rational creature, and that which is required to a change of *disposition* in a *voluntary transgressor*. Especially do they appear to overlook the fact that the change necessarily implies *the act of the sinner himself;* that while the divine efficiency is acknowledged, the nature of the case requires the voluntary agency of the sinner in turning away from sin and submitting to God. Overlooking this point, they fail to urge upon sinners the doing of that which is as essential to their conversion as the divine agency itself. These brethren moreover seem to think there are comparatively no evils to be guarded against, excepting those of extravagance and innovation."

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* The duty of praying for a *special and present blessing* while ministers are preaching, is much insisted upon.

CHAPTER XIV.

Arrival at Hartford.

On the 31st of October, Mr. Walton with his family arrived safely in Hartford, the field of his future labor and the place of his final rest. "On our journey my eyes were ever toward the Lord, trusting in Him for protection and for all things necessary for us; and I enjoyed such a measure of *peace* as leads me to believe my mind was *stayed upon Him.* As we approached this city, thinking of the new and important field of labor upon which I was about to enter, and how much depended upon the success of the experiment, very peculiar emotions were excited in my mind; but I did not sink in despondency. I was and still am supported by a hope approaching to confidence, that God will be with me and prosper my labors here."

"*Dec.* 11.—Before leaving Alexandria, we received so many and such substantial proofs of affection from our dear people there, that I felt, in the possession of their affections and in the many spontaneous expressions of good will and of regret at my leaving the place from *others*, richer than if the wealth of the town had been made my own. I never had before known how much my labors were appreciated, nor what a hold I had upon their affections; and truly I can say the same with regard to my feelings towards them. They will ever be dear to my heart; and Alexandria will ever be a name associated with the most delightful recollections."

While memory, moved by feeling, thus embraced the past in its fond endearments, judgment suggested that the present must be improved and the future anticipated. In good earnest, therefore, he commenced his labors among his new people. At one meeting, "some two or three were considerably impressed," and indications of good things from the Spirit of God cheered his labors.

A singular occurence in the pulpit on a Sabbath afternoon at first much disconcerted him, but finally proved that there is a source to which faithful ministers in desperate extremities can confidently repair.

"In the afternoon, while they were singing the second hymn, I made the appalling discovery that I had left my notes in my study! It was a new train of thought which I had not made familiar, and I feared I might not be able to collect it. What could I do? I thought of taking another subject, but none occurred. The only resource left was to look to the Lord for help; and blessed be His name He did help me. I was enabled to collect nearly the whole, although there were ten or eleven distinct items. I felt that it was the more embarrassing, because there were a considerable number of intelligent men present, who had not been to hear me before. I was very near asking the church to pray for me, without mentioning the cause, but saying there was a *special* cause. However, I concluded not to do so, as it might operate unfavorably. O for a heart to be thankful for this special mercy!"

"*Dec.* 23.—The congregation increases, and there is much that appears encouraging. Last Sabbath evening I appointed an inquiry meeting—a few attended. Last evening, (Saturday) quite a large number of young people attended our meeting, and I had unusual liberty, and there was much solemnity."

Again he expresses his conviction, that "there is a wide field of usefulness here for me; it seems to be opening every week."

"*Jan.* 1, 1833.—Was much assisted and encouraged last Sabbath. In the evening some remained after the congregation was dismissed. A new case of awakening under the discourse, the notes of which I had mislaid—'Is there not a cause?' * * * "I think my own mind becomes more solemn, and my interest in the church and in the salvation of sinners here increases." * * * "Two interesting young men came to me this morning. It seems they have set apart this day for fasting and prayer. They have been much aroused. One stated that he had given up his hope. He has seen that he has mistaken the nature of religion. Under the discourse from the words, 'Restore unto me the joy of thy salvation,' he thinks he surrendered his heart to the Lord. Others have experienced similar exercises—some, as I am informed, from other churches."

Having witnessed the happy results of protracted meetings in the sphere of his former labors, he resolved in connection and in concurrence with the brethren, to set apart days for a holy convocation, at which the great interests of eternity should be urged on immortal minds, and fervent prayers offered for the salvation of sinners. This meeting commenced on the 8th of January, the day previous to his installation. Speaking of this meeting under date Jan. 25, he says: "Truly it has been a time of deep interest; probably among the most important events connected with my life and labors. Brothers Lansing and Norton assisted me for one week; then brother N. alone for another week; now brother Kirk is laboring with us. The church has been greatly blessed. The hearts of professors have been thoroughly searched; many have been humbled, confessed their sins, and rectified evils which had been covered up and more or less darkening their prospects and burdening their consciences for a long time."

"On Friday after the commencement of the meeting, the church were called up to renew their covenant. The ministers followed, and one of the brethren prayed for us. This was a time of deep solemnity and deep feeling. I was almost overpowered by my feelings, and the exercises of this day seemed to give the most decisive impulse to the work of God." * * * "This (Saturday) evening I believe more conviction was produced than has been produced any evening since the meeting commenced. Our church have kept two days of fasting and prayer, and exhibit every appearance of increased engagedness, and the work is now in a more encouraging state than it has been at any former period. I have been sick for three days, though not confined to my bed, taking medicine, yet still attending to my public duties."

"*Jan.* 31.—The interest increased until the last evening that brother Kirk continued with us. Multitudes went away who could not get into the house. Last night the house was full again, and I preached. The number of inquirers appeared to be quite as great at the close, though not so many people attended."

"*Feb.* 8.—This evening had an interesting and profitable meeting of young men at my house. To see so many who had recently given their hearts to the Lord together, and to hear them pray and tell what God had done for their souls was indeed delightful. I have just enjoyed a sweet season of prayer, and had more decisive evidence of *right feeling* in that prayer than I have had before for a long time. I feel that I do desire to see the Redeemer honored by the conversion of sinners, and my *faith* is stronger and more intelligent than ever before."

"I have been confined almost entirely to my house by a heavy cold for the last few days. I never desired health, and strength and ability, to labor a great deal for the Lord, so much as I do now. I feel as if I never had so great a work to do; and yet I sometimes feel as if my best energies *had been expended in Alexandria*, so that I can never labor again as I did then. But the Lord knows, and he can and will give me grace sufficient for me."

About this time he published a pamphlet, entitled "Preparation for Special Efforts to promote the work of God," a discourse founded on Judges v. 23. 'Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.' In the preface he says, that in attending protracted meetings, he has "often had occasion to lament the necessity of occupying so much of the time in preaching to *Christians*, in order to prepare their minds for taking hold of the work; time and labor, which, if *they* were in the right state of mind, might be devoted to the impenitent. Conversions might then be expected to take place from the first, instead of waiting till the meeting is far advanced, to see the salvation of God. It has therefore occurred to him that a Tract, adapted to arouse the minds of Christians to the right state of feeling, and to explain the connection between the right employment of well adapted means, and the conversion of sinners, and giving to Christians clear views of the responsibility resting upon them in relation to this matter, guarding at the same time against an unscriptural reliance on the use of means, might, under the blessing of God, be extensively useful.' Of this pamphlet two hundred copies were sold in two days. It is marked by the usual good sense, fervent piety, and accurate discrimination of the author. It was read by various ministers to their people."

"*March* 16.—I have been in doubt about the propriety of publishing a narrative of our protracted meeting; my judicious friends advise it strongly, and I am now preparing it."

This narrative was first published in the New York Evangelist, and as it presents a much better view of the origin and progress of the revival than it is possible for the writer to give, large extracts follow:

HARTFORD, June 8, 1833.

"*Dear Brother*—A more particular account than has yet been given of the protracted meeting held in the Free Church in this city, has long been expected. For various reasons, however it has been delayed. But inquiries which have recently been made by friends from different quarters, have convinced me that it should be withheld no longer. * * *

The meeting commenced with the services connected with my installation. These were appropriate and impressive. On the following day the preaching was addressed chiefly to the Church. The tone of feeling was much raised, and expectation was high. Nothing however was done to ascertain the extent of this feeling, until, on the third day, the indications were such, at the close of the afternoon discourse, as to make it manifestly proper to call upon Christians present, to renew their covenant with God, and bind themselves to more fidelity in his service; especially to *do* more than they had ever done to save the souls of perishing men. It was an hour of deep solemnity. It seemed to have a real and most intimate connection with the scenes of a coming eternity. My own responsibilities pressed upon me with an unusual weight. I had just then assumed the charge of a new Church, the character of which was to be formed, in a great degree, under my influence, and the success of which depended much upon my fidelity. I *felt* my need of Divine assistance. I felt too that it would be a privilege to have an interest in the prayers of so numerous an assembly of Christians. And as we (ministers) had been offering up our prayers on behalf of those who had renewed their covenant, there seemed to be a propriety in our saying to them in return—'Brethren pray for us.' This was accordingly done, and thus the services of that occasion closed. * * *

On a subsequent occasion, the state of feeling appeared to justify a call to those whose minds were affected by Divine truth to come out, and by taking appropriate seats, to express their feelings and intentions. A considerable number promptly complied with the invitation; and it was done with no more confusion than is generally witnessed in Presbyterian Churches on sacramental occasions, where the custom is for those who confess Christ before men, to separate themselves from the rest of the congregation, and to take their seats at the communion table. Such scenes are often exceedingly impressive, and have been the occasion of the conversion of many. After the service closed, those persons were requested to remain a short time for special instruction and prayer. A new impulse was thus given to the feelings and the prayers of Christians, and some impenitent persons were more solemnly impressed by seeing others take this step, than by any thing they had ever witnessed or heard before. It seems to have had the effect of bringing the question of their own duty more clearly and impressively before their minds, and of enforcing an immediate compliance. Some when thus pressed on the duty of coming out on the Lord's side, were made sensible of the opposition of their hearts to this duty, and to God; a feeling which had never before been so clearly elicited. Some who felt it to be a trial to take this step publicly, reflected that if they ever became Christians they must, sooner or later, come out from the world and break through the obstacle which had held them back from this duty; that as they had sinned publicly, it was but reasonable that they should confess it publicly; and furthermore they reflected that any feeling of pride which would prevent them from professing before men their concern on the subject of religion, would oppose their submission to God under any circumstances. They saw that the feeling itself was wrong, and that the sooner it was overcome the better. In some instances when this victory was gained and the person came forward, every other opposing feeling seemed to give way and instant relief was felt. And there are some who are persuaded that, however this measure may affect others, it was so far as they can judge, the only thing that was adapted to bring their irresolute minds to a decision. They had often been impressed before; but having resisted their feelings and silenced their convictions by delay, they had almost given up the last hope of ever coming to a different state of mind. And it appeared to them very certain that if they did not *act out* their feelings on this occasion, their case would be a desperate one. By coming out and taking their seats with the anxious, they felt themselves committed to go forward; and they rejoiced in having done so. But most commonly the house was too much crowded to admit of any such separation. When this was the case, the anxious were requested at the close of the service, to retire to the Lecture Room in the basement story, while Christians remained in the church to pray; and it was deeply solemn and interesting to hear, faintly, the voice of singing and prayer *above*, while surrounded with scores, and sometimes hundreds, who professed to be more or less concerned about the salvation of their souls. Such were our circumstances night after night for about two weeks, while a considerable number every day were emerging out of darkness into the glorious light and liberty of the gospel.

The meeting was continued about three weeks, part of which time there were three public services each day, besides prayer meetings, and meetings for inquirers. During the last week or ten days, there were only two public meetings a day—in the afternoon and evening. Every day strangers came in from the country; not a few of whom returned home with a new song in their mouths, with a resolution to spend their remaining days in the service of God. One has already been instrumental in promoting a revival in the neighborhood where he resides. Others have commenced prayer meetings and other efforts to do good. Some of the converts are from other states; a number from the adjacent towns, and many from other congregations in this city. The number cannot be accurately estimated. Where many are daily beginning to indulge hopes, for two or three weeks successively, often in the midst of a crowd, and where no opportunity is given to take their names, and most of them strangers, it is exceedingly difficult to make such an estimate. I have before expressed the opinion, and still believe that there were between two and three hundred cases of hopeful conversion, besides many children whose names were not taken. But on this subject I would not express confidence. The Lord knoweth them that are his. * * *

CHARACTERISTICS OF THE WORK.

1. It was remarkably free from animal excitement. There was indeed strong feeling, but it was produced by clear and forcible exhibitions of truth. There were no outcries nor bodily agitations. Eyes indeed wept that had never wept before on account of sin; and Christians whose hearts had long been cold and insensible were warmed into life and tenderness, and could say 'Rivers of water run down my eyes because men keep not thy law.' The gospel was preached with the Holy Ghost sent down from Heaven, and the results were such, though on a comparatively small scale, as was witnessed by the apostles. Hearts were 'opened' to receive the truth—'not as the word of man,

but as it is indeed the word of God, and it effectually wrought in them that believed, turning them from idols to serve the living and true God.' And the change has been thus far, with a few exceptions, a permanent one.

2. It was characterized by an unusual spirit of prayer. Much pains had been taken before the commencement of the meeting, to impress upon the minds of Christians the utter inefficiency of all human means, and at the same time to explain the connection which God had established between human instrumentality rightly employed, and the conversion of sinners. And during the progress of the meeting they were often reminded of the 'curse' pronounced upon those 'who trust in man and whose hearts depart from the Lord.' And as the ancient Parthians, when contending with an enemy, surrounded by walls which they could neither scale nor demolish, shot their arrows towards Heaven, so that in their descent they might take the enemy unawares, and at a disadvantage for resistance; so Christians were engaged during our meeting. While ministers were dispensing the truth, many were sending up their prayers to Heaven unseen and unheard by men, but efficacious in bringing down a divine influence, to which all the saving effects of the meeting are, and ought to be, ascribed. The occasion was preceded by a day of fasting and prayer; and during the progress of the meeting, two days were set apart for the same purposes. Small circles were almost continually engaged in prayer during the intervals of public worship; and two or three whole nights were by private agreement spent in the same way, by some of the brethren and sisters apart. When the church could not contain the people who assembled, Christians were requested to make room for others by retiring to the Lecture room for prayer; and it could be wished that those who, standing at a distance, and judging from reports, think that the doctrine of the Holy Spirit's influence was not sufficiently felt and recognized, had been present on some of these occasions, when by 'continuing instant in prayer, and watching thereunto with all perseverance and supplication,' there was such a sense of the Divine presence, that every mind was filled with solemnity and awe. The distance between heaven and earth seemed to be almost annihilated, and the things of the spiritual world seemed

to be rendered almost visible and tangible. Prayers were a few times requested for individuals, by friends who felt deeply for their salvation, and some of these persons were hopefully converted; while not an instance is known to me, of any bad effects produced on the minds of those individuals who were thus *alluded* to—I say *alluded* to, for they were not *named;* and this was done only in the prayer meetings. * * *

3. It was distinguished, above all the meetings I ever attended, by its searching effects upon the experience and the hopes of professing Christians. Many gave up their hopes, and appeared among the anxious; some acknowledging that they had all the feelings of enmity against God, which are ordinarily experienced by convicted sinners. One of these was the most remarkable instance of hard hearted, intelligent, and obstinate rebellion I have ever witnessed. Some made confession of sins long covered up, and almost forgotten. Some men of business, in looking over their past transactions, although they could see nothing that was not sanctioned by the maxims and practices of commercial men, yet saw some things, which to an enlightened and tender conscience created uneasiness. These things were rectified, and their consciences disburthened. Some—not professors of religion—made restitution for unjust gain. By one man $50 was restored—another went into the country some distance, to settle an affair which exceedingly embarrassed his mind, and troubled his conscience. Some restored small sums of money, and articles which they had clandestinely taken. Some under conviction were kept in distress several days, unwilling to make confession of sins they had committed; but as soon as that was done, they obtained peace of mind and peace with God. An individual who had taken an album from a store without leaving an equivalent, was constrained by mental disquietude, to confess the sin to the person from whom it had been taken, and to pay for it. The act was so extraordinary, and evinced so clearly the powerful operation of religious principle, that it was made the means of the young man's conversion. Two other cases, equally striking, I forbear to record; but they will long be remembered as proof that this work was of God, and not of man, nor of Satan.

4. It has had the effect of elevating the standard of Christian experience and of Christian effort. I mean that many Christians have obtained clearer views of what the Bible inculcates in regard to these matters than they ever had before. They can no longer be satisfied merely to have their names on the church register, to attend public worship, to partake of the communion, and to contribute a little to the support of religious institutions and the spread of the gospel. They are now convinced that all this may be done while their *hearts* and *personal services* are withheld from God; and that it is all consistent with living to themselves and for this world. They are convinced that in order to have a scriptural foundation for their hopes, they must make the service of God their chief and daily business. They will no longer be ashamed of Christ, nor afraid to speak, on suitable occasions, to their fellow men in reference to the concerns of their souls: and they will *seek* for opportunities of advancing the great object for which they live, and not try to shun the cross, and to turn away their eyes from beholding the temporal and spiritual wretchedness of their fellow men. * * *

5. It has resulted in the hopeful conversion of some whole families; family altars have been erected, the friends of temperance multiplied, many young men have been reclaimed from courses of folly and wickedness; many parents have had their hearts gladdened and their mouths filled with praise, by the happy change witnessed in children for whose spiritual birth they had travailed and agonized. The Female Seminary partook largely of the blessing, as did also another school in the neighborhood, in which there were nearly twenty hopeful conversions among the larger pupils.

6. A considerable number of young men, subjects of the work, have been in the habit of meeting every evening after closing their business, generally at 9 o'clock, for conference and prayer.

For some weeks, special meetings were held for the instruction of the young converts. They have been taught that religion is something more than going forward to the inquirers' seat; that having in this, or some other way, *expressed* their determination to serve God, they must now SERVE him, and carry their religious principles into the whole business of life. That their fidelity and constancy must not depend upon the excitement of a protracted meeting; but that they must have such a religion as can be sustained by the word of God and prayer—by closet devotion —by the ordinary exercises of the sanctuary, and by those personal efforts to do good, which are as essential to spiritual prosperity and advancement in holiness, as exercise is to the health and vigor of the body or the mind. * * *

The salutary effects of this meeting have, as before intimated, extended beyond the limits of our church. 'They are scattered,' said a member of another church, 'all over the city.' And the individual who made this remark had an opportunity of knowing; for she was a tract distributor, and had then recently attended a monthly meeting of her associates, at which it was reported that since their previous meeting, conversions had taken place in every ward, and in some, as many as twelve.

I have now only to remark in reference to these things, that if others can produce such effects, without 'Christ and the Holy Spirit forming any part of their system,' WE cannot; we have no pretension to such powers; and if others think we have, they magnify us far more than we are willing to 'magnify ourselves.' I presume there is not one whom we have recognized as a convert, who would not say, 'Christ is my only hope—my salvation is of the Lord, and to his name alone be the praise.' I do not feel concerned to vindicate this work any farther than a faithful statement of facts will furnish such vindication. That it was attended with imperfection, none will deny. Was there ever a revival conducted by *human* beings with perfect wisdom and propriety? Or are we to refrain from all efforts to do good, until we are perfect? Then we shall do none, until we get to Heaven; and acting upon that principle, it may be questionable whether we ever get *there*. It is not fair, however, to attribute all the imperfection to *new* measures, unless it could be shown that there was none in the old. If God blesses both, why may we not employ both, especially as the Bible contains no specific directions on the subject? Our principle is to vary measures according to circumstances, 'if by *any* means we may save some.' This matter is, we think, left to the discretion of ministers, each one being bound to adopt that course which he thinks will, under his ministry, be most efficient for the salvation of souls. This, in our opinion, is responsibility enough for us to assume, without interfering with others who have the same responsibility, and who ought, therefore, to have the same liberty of judging for themselves which we claim for *ourselves*. If they can *practically* show us ‘ a more excellent way ’ than we have yet discovered, we shall thank them; but at all events, we will not contend with them about such matters. If ministers would have confidence in each other, ‘love as brethren,’ and ‘*strive together for the faith of the Goepel,*’ and not strive about *measures*, there might be in the latter, a diversity somewhat like that which is seen in all the works of God; a diversity which continually excites fresh interest, and which is consistent with the beauty and harmony of the whole. If the Head of the church confined his blessing to the use of old measures, we should feel ourselves bound to employ no others; and if they were abused by some eccentric and extravagant men, and made a subject of ridicule by *profane* men, we should not deem that a sufficient reason for giving them up. Any thing may be abused and turned into ridicule—old or new measures—the gospel itself has been abused and vilified: but still it remains the power and the wisdom of God unto salvation. We believe that while wisdom is profitable to direct in all our efforts to save souls, an extreme of caution is itself an evil, and may prevent great good: and that while we ought not to condemn conscientious fears indulged by brethren in regard to the tendency of things to which they have not been accustomed, we ought also to fear lest the blood of souls be found in our skirts, if we are pursuing a course which does not, *in fact*, result in their salvation. Our fears ought, it seems to us, to be more excited by the *actual* evils of that state of things in which sinners are going heedless, and as by common consent, to destruction, than by any deviation from it, which results in the salvation of *some*. May grace, mercy, and peace be multiplied to all the ministers and to all the churches of our Lord Jesus Christ, and may the whole earth be filled with his glory. Amen and amen!

W. C. Walton.”

“*May* 15.—I have just returned from New York, where I had the privilege of attending the anniversaries, of hearing some preaching—much interesting conversation, and of preaching the Gospel to a very large assembly in Chatham Street Chapel, and also in brother Norton's church. On my arrival found all my family well, and a very interesting and soothing letter from a Miss C——, who was led by the blessing of God upon a sermon of mine in Richmond, to the knowledge of the truth. I desire now to do more than I have ever done for the conversion of sinners. May God help me."

"*July* 12.—Reading a review of the memoirs of James Taylor, has made me feel more sensibly my great deficiency as it respects personal holiness, and entire consecration to the work of the Lord. I feel resolved to seek after more intimate communion with God, and higher enjoyment of his love; but I am aware that more self-denying obedience is necessary in order to these attainments."

In the month of October, he writes: "For some time past I have been preparing an article to appear in the next number of the Christian Spectator, on the *Views and feelings which have characterized successful ministers.* It has been a work of much labor and research; but my hopes of its being very useful are strong."

This article excited much interest. It was the last effort of his pen, and well deserves that distinction. No conscientious minister can read it without desiring to be a better, holier, and more useful man. Its aim, as stated by himself, is to present "*an analysis of the views and feelings, which have been found by experience to be connected with success in preaching the gospel.*" "I have had much pleasure and some profit to my own soul in writing it, and have a strong hope that it will be more useful than any of my publications have been."

"*Oct.* 28.—Spent last week at Waterbury attending a protracted meeting; preached Tuesday evening; three times Wednesday; twice Thursday, and three times Friday. Church awakened, and about thirty inquirers—some hoping. I had much assistance in preaching."

"*Nov.* 1.—Yesterday was the anniversary of our arrival in this city. How time flies, and how many important events have occurred within the past year! Still I see no reason to think I did wrong in leaving Alexandria for this new field of labor. But I feel dissatisfied, and I hope in some degree humbled, to think that I have done so little here." * * * "In general I have had so many engagements to prevent me from visiting from house to house, that I have done less of that labor than usual. A part of the time I was preparing my sermon for the press; then revising the Treatise on Intercessory Prayer for a new edition and also preparing the materials for the volume which I had promised to the public. More recently I have been occupied with a long article for the December number of the Christian Spectator. Three weeks I was absent during the summer at Albany and New York, helping brother Kirk and exchanging with brother Parker. All these things are reasons why I have done but little among my own people, except to keep things under way, and to forward the building of our new house. This, to our surprise, is now nearly finished, and will soon enlarge our sphere of duty and responsibility."

"*Sabbath evening, Nov.* 3.—Was able to preach brother Smith's funeral discourse this morning, although in extreme weakness. Sometimes during the morning I felt as if it would be impossible; and when I commenced, my voice was so tremulous and weak that I could hardly be heard. I administered the communion in the afternoon with much less difficulty. Mr. H. assisted me, and made some very judicious and striking remarks. I now feel feverish, as I have done for a number of evenings. I was assisted in my public duties; but my heart is far from being in that state, after which I hope I am seeking. Oh for intelligent submission, humility, love, and victory over all selfish feelings. May the Lord fill me with his Spirit."

"*Nov.* 6.—Have been worse since the Sabbath, and now can hardly say with confidence that my disease is subdued. Am some better to-day, and have come to my study, where I have just had one of the most profitable seasons of meditation and prayer that I have had for a long time. My mind was particularly affected in recounting the Lord's dealings with me during the forty years which I have now spent in the wilderness. My birth-day was Monday last. I have had some humbling views of my sinfulness and a freedom and peace in casting my guilty soul upon the mercy of God through Christ, and in appealing to his *fatherly* compassions. I think I am strengthened against my besetting sins, and I feel strong desires to be *filled* with the Spirit of Christ, and to be employed, if he will condescend to employ me, in doing *much* for the advancement of his kingdom." * * * "Last evening being 'sick,' I 'sent for the Elders of the church,' who prayed with me, and I trust the Lord is, in answer to prayer and for his own glory, going to raise me up again."

"*Saturday eve. Nov.* 9.—Yesterday morning while reading the experience of Wm. Cowper, I had some of the most heart affecting and profitable views of Christ and his work, that I ever had in my life. I do not remember ever to have had any so satisfactory. My mind was led to dwell upon the train of thought for a length of time. Every part of his character appeared perfectly amiable, but I was most struck with his *condescension*, and with the grandeur of his design in coming from Heaven to save a lost world!"

To his Sister.

HARTFORD, NOV. 20, 1833.

"My dear Sister,

Your letter found me in a sick bed. I am still confined to my room, although so far convalescent as to be able to eat tolerably well, and to walk frequently across the room. * * * But whatever be the cause, the hand of the Lord is in it, and I feel that it is the hand of a wise and good Father, who will not carry the affliction beyond the necessary point. You may judge how low I have been, from the fact that one evening the effort of pulling off my clothes and getting into bed nearly produced fainting. * *

Nov. 21.—I commenced this letter intending to write a few lines at a time, without the least mental or bodily exertion which might be injurious. I shall just set down my scattered thoughts as they occur, without any regard to order or connection. This morning I feel *decidedly* better. Had a tolerably good night. Cough, which has been distressing, is much lessened, and my feelings are in all respects more natural and comfortable. At one time there was such an obstruction in my windpipe, that I felt like suffocation. My throat was blistered, and it is much relieved. I now sit up nearly all day and eat pretty heartily. Our people are remarkably kind, and send me every thing I want. I trust this affliction will be greatly sanctified to me. I feel that I needed it. I think I have views of the world, of myself, of Christ and His salvation, which I had not before, and which will prepare me for preaching, if I should be allowed that privilege again.

About the commencement of my sickness, I completed my fortieth year, and it sometimes occurred to me that perhaps the Lord did not design to continue me in the wilderness any longer. I believe I never felt better prepared to die; but with such a family as I have, I felt that it was very desirable that I should continue with them, if it might be consistent with the divine will. I felt, too, a desire to do something more for the cause of Christ. I felt as if I had done *so little, so very little,* and that so mingled with sin! I feared the sins of my ministry were so great, that the Lord would lay me aside as an unworthy instrument, in whom He takes no pleasure. But I felt great confidence in casting myself upon His mercy in Jesus Christ, and in appealing to his *Fatherly compassion.*

W. C. WALTON."

"*Nov.* 24.—This is now the third Sabbath that I have been confined by sickness, unable to preach and generally unable to leave my room. My disease, after progressing for some time, assumed a *nervous* character, and since that time I have suffered much more than before. I have been reduced to such a state of weakness, that the effort to get into bed almost produced fainting. Often I have to stop after each single effort to get breath. In addition to this, I have had at night a cough which has been alarming in its character. Sometimes my lungs have appeared, for many hours at a time, especially in the evening and at night, in such a state that the vital air could not come into contact with them. My case has for some time appeared a very critical one, and of course it has led me to think much about dying and the preparation for it. My exercises have been I believe *truly* profitable. I have been assisted in remembering my evil ways and my doings which were not good, and have been led to loathe myself for my iniquities and my abominations. I have been enabled to ascribe righteousness to the Lord, and to see that in all my *multi-*

plied trials He has been dealing with me in faithfulness and mercy. I felt much freedom in casting myself upon the mercy of God in Christ, and in *appealing to His fatherly compassions*. Sometimes I have labored under great depression and been sorely tempted. But the Lord is enabling me to rise above all these things, and this morning I had a sweet season of devotion at the dawn of day."

"*Monday, Dec.* 16.—Yesterday was the sixth Sabbath since I preached and administered the communion; and the first public act I was able to perform was to administer baptism to an adopted child of Mr. and Mrs. S———. It was with great difficulty I spoke at all, I was so weak and agitated! But I got through the service and prayed." * *

"God has for some wise purpose laid me aside, and is using a young man, not yet licensed to preach, as an instrument of a glorious work among my people. In this I do rejoice, yea, and will rejoice. Let the church be purified and my Saviour honored, and sinners converted, and it matters but little who is the instrument. I am willing that God should work in His own way and by whomsoever He pleases."

"The meetings are increasingly full and interesting, and the number of hopeful converts is very considerable. The church is in a better state than it has ever been since I have been here. May the Lord take it into his own hands, direct every thing, and glorify Himself through Jesus Christ. Amen."

Among the last books which he read were the Autobiography of Dr. Clark and Baxter on Conversion. The following is the last entry in his diary:

"I have also written several skeletons of sermons, and revised parts of several little volumes which I expect shortly to publish. I have also written the narrative of the events of my early life, amounting to seventeen pages."

His last, like his first letter, was to his early and venerated friend, Dr. Hill, now his successor at Alexandria.

HARTFORD, Dec. 19, 1833.

"Reverend and dear Brother,

I have written to you several times without receiving any answer; and I am sometimes tempted to think you have almost ceased to care for me, and that I may as well not write any more. But perhaps in this I am wrong. At all events, I will relieve my feelings by writing once more, and perhaps this letter may bring an answer.

I am now just recovering from a long illness, brought on by excessive labor at a protracted meeting in one of the neighboring towns. At first it was not alarming, but at length it turned to a *nervous* fever, and prostrated my strength almost entirely. Although I have been convalescent for three or four weeks, I am not yet able to preach, and go out but very little. Still I have the prospect of returning health, and my strength is gradually increasing. I trust the affliction has been greatly blessed both to myself and to my people. Never before have I had such exercises of mind as during my illness and since my partial recovery. I felt that the sting of death was taken away; and I now feel a confidence in God and a heart to rejoice in His government and in Him, as the boundless ocean of blessedness. I feel a desire to spend my spared life to His glory; to live *simply* and *entirely* to Him and not to myself. May I never lose a sense of my unspeakable obligations!

Just before my illness, we lost one of our deacons on whom our church depended so much at its commencement, that without him the enterprize would not have been commenced. You may have seen his death noticed in connection with his munificent legacies to the great and small religious societies. This event produced a solemn impression upon the minds of our people, and that impression was deepened by my illness. They felt that the Lord was dealing with them, and that it behoved them to inquire *wherefore He contended with them*? One after another was humbled and melted down in repentance for past sin; and one after another, by taking a more decided stand and resolving to do their *whole duty*, has come in to the light and liberty of the gospel. The spirit of prayer appears greatly to have increased, and the style and character of their prayers much improved; they ask for just what they want, and stop when they are done. They have also become more faithful in conversing with the impenitent. Our men of business make it a rule to perform this duty in relation to every person with whom they have intercourse, when circumstances will admit. The consequence you may anticipate. There has been for four weeks past what we may now with confidence call a revival. It is increasing—meetings are crowded—sometimes there have been about a dozen hopeful conversions at one meeting. * * * One of the most effectual means of bringing the brethren to a right state of feeling, was the appointment of a day of fasting and prayer, at which time they all made confession of their sins one to another. It was a melting and profitable time. * * *

Very affectionately,

W. C. Walton."

CHAPTER XV.

The closing scene.

The heir of Heaven! henceforth I fear not death,
In Christ I live, in Christ I draw the breath
Of the true life. Let then earth, and sea, and sky
Make war against me. On my heart I show
Their mighty Master's seal. In vain they try
To end my life; that can but end its woe.
Is that a death-bed where a Christian lies ?
Yes,—but not his;—'tis death itself there dies!
COLERIDGE.

HAVING presented to my readers the history of William C. Walton, as a living man and a minister of Christ, it now remains that I introduce them into the dying chamber, that there they may see the end of a life of faith, the fruits of holy living, the sweet prelibation of Heaven's joys, even before the soul has passed the valley of death and entered the gates of eternal life.

In speaking of the triumphant death of John Janeway, Robert Hall says: "I am aware that some will object to the strain of devout ecstacy which characterizes the sentiments and language of Mr. Janeway in his dying moments; but I am persuaded they will meet with nothing, however ecstatic and elevated, but what corresponds to the dictates of Scripture and the analogy of faith. He who recollects that the Scripture speaks of a 'peace which passeth understanding,' of a 'joy unspeakable and full of glory,' will not be offended at the lively expressions of those contained in this narrative. He will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments, the most rational and scriptural, merely because they rise to a pitch he has never reached. The sacred oracles afford no countenance to the supposition, that devotional feelings are to be condemned as visionary and enthusiastic, merely on account of their intenseness and elevation; provided they are of the right kind, and spring from legitimate sources, they never teach us to suspect they can be carried too far."

If in the distant view of death, remarks so just and true could fall from the lips of a good man, with what force do kindred sentiments flow from the lips of one who has already commenced the struggle with the 'last enemy,' but who feels the confidence of a conqueror, whose victory is to be achieved 'through our Lord Jesus Christ!'

"I know," said the pious Halyburton on his death-bed, "that a great deal of what is said by a dying man will pass for canting and raving; but I bless God He hath so preserved the little judgment I had, that I have been able to reflect with composure on His dealings with me. I am sober and composed, if ever I was sober. And whether men will hear or forbear, this is a testimony. Am not I a man wonderfully upheld of God, under affliction and death? The death of the saints is made a derision in our day. When such people shall come to my pass, they will not dare to laugh. I will rejoice in the Lord and joy in the God of my salvation. I want death to complete my happiness. Oh blessed be God that I ever was born!" And in such a strain of gratitude and praise did he breathe out his soul to God.

But not to him and such as him alone, have angels whispered the music of Heaven in the still and holy twilight of their mortal existence. Our beloved brother, whose trials and sorrows were many, forgot them all amid the sustaining consolations of the final scene; amid those brilliant visions, which in his passage across the river of death, continually greeted and gladdened his view, till earth was no more!

"On Friday, the 20th," says Mrs. Walton, "my dear husband rose early and walked down to the market. It was unusually cold, and he was chilled by exposure to the keen morning air. At worship, whilst he was praying, he felt an unusual sensation in his breast, and called on our son William to continue the devotions: he however ate his breakfast, rode out, and thought he was refreshed, and as well as he had ordinarily been. After dinner I went up to my room; had been there but a short time when he entered it hastily, saying, as he came to the fire-place, 'my dear, get me some salt.' I was alarmed, ran down stairs, and having procured it, took it to him. We sent immediately for his attending physician; in the mean time he spit up two or three mouthfuls of blood. In a little time we had three physicians. Dr. D. having arrived first, proceeded directly to take some blood from his arm. This step was approved by Drs. B. and N. who came in shortly after. They then removed him to a more retired room. He sat up until nearly night, when he was put to bed, from which he was not suffered to rise for several weeks. He continued to raise blood occasionally for two or three weeks. After his hemorrhage ceased, he was allowed to eat rather more, and seemed to be gaining a little strength. Feeling anxious to remove to a room which looked more comfortable and cheerful, we had him brought down to the second story. This was the only time he was out of his room from the 20th Dec. until he was taken to the *rest* that remains for the people of God. He suffered a great deal during the first of this confinement from those nervous affections of which he so often complains in his diary. The adversary was not, however, allowed to *take away* his confidence in God, or his trust in a crucified Redeemer. His conflicts were frequent, though of short duration, until one morning he was greatly agitated by fear of some impending though uncertain evil; when he thought, well, be it so, let it come, *I will trust in the Lord*, and from that time he seemed to think Satan had less power over him, and he had few, if any more such conflicts. From the first of his hemorrhage, he prepared, as though he were sure he should not recover."

Not long after this, a Christian friend entering the room, he said to her, "M——, you remember Hurlgate, near New York, where ships have been so often injured. Well, I have felt just like a vessel there in a heavy gale, making no headway, but trembling in all her timbers, expecting every moment to be dashed in pieces, but unexpectedly the scene changes and she gets into smooth sailing."

The night previous to his hemorrhage, he had such views of the character of God as he never had before. "He seemed," said he, "to be preparing me for this, and I feel a sweet peace in leaving myself in His hands, and I never have been able to look at death and the grave with so much composure. The grave-yard looks like a quiet resting place for this poor body, while my spirit will be with Jesus."

He gradually declined from day to day, occasionally walking across the room, until Tuesday, Feb. 11, when it was determined to try the efficacy of bleeding. This afforded only temporary relief. The afternoon of that day brought increased difficulty of breathing and general weakness. At night, he retired earlier than usual, laying aside for the last time his earthly robes.

Addressing himself to the member of his family above referred to, he asked her, "What are the first sensations of a Christian on reaching Heaven?" "*Delight in seeing Jesus*," was the reply. "Yes," said he, "this is it. I wonder why we fix our eyes on these low grounds." His difficulty of breathing having for a time subsided, it was suggested that perhaps it was a token for good. "I hope so;" he replied, "the Lord tempers His rough wind in the day of His east wind." He committed to memory that hymn which much refreshed and animated him:

'When languor and disease invade,'

and when a friend rehearsed to him the lines:

'Sweet to lie passive in His hands
And know no will but thine,'

he said: "Father, if this cup may not pass from me, except I drink it, thy will be done," and his countenance became radiant with peace and joy, as he discoursed of the goodness of God. In the deep serenity of conscious triumph, "You must have," said he to M——, "some appropriate passages to read or quote to me when I begin my last struggle." "I hope, my dear," said Mrs. W., "you will have a better prompter than M——." "Oh yes," he rejoined, "the Holy Spirit. Then pray for the Holy Spirit." Saturday night was passed in pain and restlessness, but in great mental enjoyment. He declared that he "never had such sensible communion with Christ. He condescends to come down into my room and speak face to face, even as a man speaketh with his friend." He repeated with great apparent pleasure,

'But speak, my Lord, and calm my fear,
Am I not safe beneath thy shade?
Thy justice will not strike me here
Nor Satan dare my soul invade.'

To his wife he said, as if anticipating the heavy load both of grief and responsibility which her Heavenly Father was about to impose on her, "My love, the Lord will not lay upon us more than He will enable us to bear. He will temper His rough wind." "One reason," he remarked at another time, "why Christians have so little sensible communion with Christ is, they do not stir themselves up to take hold on God."

On Sabbath morning after a distressing night, he said, while convulsed with spasms: "I am in the river, but the water is not deep." He took his children one by one, laid his hands on them, and blessed them with a father's blessing! He pressed the infant to his bosom with all the ardor of parental affection—in such circumstances, too! while standing in Jordan. Oh the sacredness of faith in such an hour! So did Jacob 'by faith,' when dying, bless the children of his heart. "It is almost over," he continued, " don't weep for me. I am going to Jesus. Precious Saviour! Precious Saviour!" To brother O. "You have just returned in time to see me die. Be faithful. You do not know how soon you will have to follow me. Do not be afraid to die." Shaking hands with a ministerial brother, he said, "I am almost gone. My vital powers are fast decaying. I am going to see Jesus. What a thought! Going to *see* Jesus! I shall praise Him for what He has done for me. You must be faithful."

When surrounding friends supposed him to be in a gentle sleep, he began: " How many times I have failed in revivals of religion! Blessed Jesus, forgive me!" Again, as if re-invigorated by some kind and cheering manifestation of divine love, " I am now ready to be offered up, and the time of my departure is at hand. I have fought a good fight. I have finished my course."

After the Bible was read, "I do love it," said he. "Oh Jesus! take and raise me above these afflictions. Oh Jesus, dear Saviour! take this spirit of mine. * * * It is sweet to think that Jesus suffered, died, was buried, and rose again." * * * "Give my dearest love to your cousin J. and brother J—n. Tell them I earnestly desired to see them, that I love them most dearly. Again I can give my testimony to the religion of Jesus. Oh what prospects are before me! What scenes! New scenes, new visions are before me!" He then desired that the 557th of the Village Hymns should be read:

'And let this feeble body fail,
And let it faint and die.'

Seeming to be sinking, he asked, "*is this dying?* it is easy, very easy. Sometimes when I pray that I may have ease from my sufferings, I think I hear my Saviour say, '*This is the way I take to draw you to myself.*' I shall have his image stamped upon me. He loves me. Oh what glory! This is easy. I can't say but it is *pleasant.*" And this was said with a slight smile of ineffable sweetness, which beautifully lighted up his pale and solemn countenance, as if, like Stephen, he saw the glories of Heaven unveiled, ere the spirit went to bow before the eternal throne! "This," said one of those present, "is what we have been praying for." "Precious brethren," he replied, "I thank you. I love you. Peace! My peace flows like a river. Calm! heavenly calm. Oh who could give me such sweet peace, but Jesus, my Saviour? Oh that there should be such glory in reserve for mortals!"

When asked by Dr. Hawes on Sabbath afternoon, "how he felt?" "This," he answered, "has been on the whole the happiest day of my life. The joy I have felt is unspeakable. My peace flows like a river. Dear brother Hawes, be faithful, be faithful, and God will bless you." Being asked how the ministry appeared to him, he said with emphasis, "*important*, ALL *important*. I should preach the gospel very differently were I spared. I have clearer views of truth. The Saviour appears glorious, most glorious." And when he bid his brother farewell, taking both his hands he said, "I hope to meet you in Heaven,—farewell, dear brother, be faithful, be faithful unto death." * * * "Go pray for me," said he to another clerical brother, "that Jesus will manifest His Spirit unto me. Thou knowest, dear Jesus, what it is to die. Dear Jesus, thou art a present help in every time of trouble. Thou knowest how much this body suffers. Thou that hearest prayer, *do* hear me, receive my departing spirit."

About 7 o'clock in the evening, he asked for Clarke on the Promises. "Do read me something to help me over this Jordan of death." He appeared refreshed by the passages read. His sufferings being now intense, he prayed earnestly, "If it please thee, oh precious Redeemer, come quickly! Oh Jesus, come quickly. I have glorified Thee on the earth in some measure. I have finished the work thou gavest me to do. Dear Saviour, do come quickly, and take thy unworthy servant home. But I would not dictate to Thee, but do come quickly, oh come. What a dreadful thing sin is! This is the process we must all go through." Observing that Mrs. Walton was much affected by his sufferings, he said to her, "My dear, you cannot help me. None but Jesus; none but Jesus. These friends will do all they can for me. You had better retire." When asked if he would take some medicine, he said, "No, I want every thing done to hasten the result." When recollecting himself, and that he might be too impatient to be gone, he appeared struck with horror lest he should violate the sixth commandment, and began to pray thus: "Thou alone art competent to decide in this case. Dear Saviour, preserve me from this sin," and then with another of those radiant changes of countenance that reflected the joyful emotions of his soul, he exclaimed: "My will *shall* be thine. Father, THY WILL BE DONE." From that moment his will seemed swallowed up in the will of God.

The beautiful commentary on the passage, 'He shall sit as a refiner's fire,' &c., conveying the idea that Jesus takes His seat by the furnace, and will not suffer it to get too hot, was read to him. "That is a happy thought," he remarked. "I have gained some important points to-night by my sufferings. Where is Eliza? (his daughter) I want her and her sister to sing '*Come, sound His praise abroad,* and *Come, we that love the Lord.*'" At about eleven o'clock he said, "I am convinced my end is near. Glory! Glory! Honor, praise, and thanksgiving be to Him that sitteth upon the throne, and to the Lamb forever! He has said, 'My grace shall be sufficient for thee,' and He has verified it to me."

Being asked if he was willing to suffer yet sharper pains, that the soul might escape, he replied, "I am willing to suffer all my Saviour shall see necessary to lay upon me."

'How firm a foundation, ye saints of the Lord'

was then sung to him. It produced a glow of sacred feeling in his heart. He was enthusiastically fond of sacred music, and was accustomed to sing at family worship, but his friends did not dare, in this last sickness, to indulge his wishes except to a limited extent, so much did the rush of sacred emotion, thus excited, overpower his feeble frame. When his daughter sung, 'Rise my soul, and stretch thy wings,' a flood of tears burst from him, and he begged them to desist, observing that if he were to hear that music in the chapel, it would take away his life.

To the visitors who surrounded his bed, he addressed these words: "It is a solemn thing to die. While you have health and are active, settle this great matter. I have given myself to Christ, and have no perplexity or doubt." He now began to pray fervently for his Church; that his death might be sanctified to its members, and prove a greater blessing to them than his life and labors could. His family was mentioned to him, for a wife and seven children were about to be bereaved of their natural protector—for whom no earthly substitute can be found. With a tone and manner indicative of unshaken confidence, he said, "*That matter is settled. God has pledged Himself.* I have given them up to the Saviour with a distinct reliance on His promise. Oh what cause for thankfulness, that in my last moments, instead of leaving me to darkness and gloom, he should give me such peace. Said Hume on his death-bed, the present is here—the past is gone, and all beyond is clothed in impenetrable darkness." "Is it so with you?" he was asked. "Oh no. 'Tis glory, and beauty, and richness, and bliss beyond the power of utterance. My imagination was never more vivid. I am constitutionally timid in the extreme, and I have often thought that in order to die in peace, I should require an uncommon degree of grace. I now feel entirely free from fear or alarm, and have not the slightest degree of trepidation. I feel that I have the victory over death. Its sting is gone, and it is through my precious Redeemer. It now seems to me, if I could live again my life, I would serve Him with a cheerfulness, which never characterized my former services."

About 2 o'clock he asked, "what keeps me here? Oh Saviour! receive my departing spirit. Do ask the Lord to take his poor suffering servant home *now*." At 3 o'clock he was thought to be dying. He lay for some time in a state of apparent insensibility, but presently reviving, said, "I thought I was just entering the gates of the celestial city, but the Lord has put me back again!"

To a Christian brother he said: "You know the peculiar trials and difficulties I have had since I came here, and more recently my extreme state of suffering. Still I do not regret coming to this place. I regret that I have not been able to labor more with the church." He then prayed fervently: "Come Heaven, and fill my large desires." "Satan," said he, "could not give me such peace. Oh no! such views of God, such increasing views of his glory, until every earthly object is eclipsed, and myself appear "like a mote floating in the sunbeam." My fears are gone. I am not afraid. He is my strength, and has become my salvation. VICTORY! A GLORIOUS VICTORY! Oh Saviour! FILL my soul with thy love! And now I bring my dear family, and my dear Church. Take care of them! I come as a sinner saved by the blood of Christ—saved by grace."

When asked if he had any thing to say to those brethren who had been laboring with him in the cause of revivals, he replied: "Oh I want to have them less censorious. I believe the cause in which we are engaged is the cause of God, and will prevail, but I fear there is a disposition in some young men to indulge in hard feelings towards those who do not look at things in the same light; to speak of existing evils in the spirit of evil. There are some of our brethren who are too reckless of the feelings and impressions which are made upon the minds of some by our peculiar manner of preaching." Whether living or dying, our dear friend, it was known to all who knew him, ever cherished and exemplified a spirit of lamb-like meekness even to those who might entertain different views of doctrines and measures.

" The Bible," he observed, " has been a great source of comfort to me in my affliction, especially the Psalms."

Shortly after, a bright smile diffused itself over his countenance, indicative of the heavenly tranquility that reigned within; his eye, yet undimmed in its lustre, sparkling with joy, and his whole manner bespeaking a consciousness of holy triumph over the King of Terrors; " Brother A," said he, " after all, it is a pleasant thing to die.

> ' Sweet on his faithfulness to rest,
> And trust his firm decrees.' "

In the midst of his groans—the struggles of expiring nature—he remarked: " *I am as happy as I can well be.* My soul is in *perfect* peace." " Angels will hover round your bed," observed a friend, " and take your spirit home." " 'Tis sweet," he replied, " but far sweeter to think that JESUS will be there to receive me." After some severe struggles, that shook his frail tabernacle almost to dissolution, respiration became easier, and he said: " Truly after the raging of the storm, there has come a calm, as when the Saviour rebuked the winds and the sea, and there was a great calm. This is in direct answer to prayer. I can now rejoice in all parts of the Divine character. Nor height, nor depth, nor any other creature can separate me from the love of God. It is a far GREATER thing to die than I had supposed." And in the greatness and in the joy of that thought he burst forth in unison with a song of praise from the lips of Christians around that happy bed,

> " The voice of free grace cries, escape to the mountain."

While they were singing the chorus,

> " We'll praise him again when we pass over Jordan,"

"Yes," he exclaimed, in the raptures of unmingled triumph, "I'll praise him *in* it, and while *passing through* it." So perfect was the work of the Holy Ghost on that heart which had experienced its full share of trials and sorrows in this vale of tears.

He requested that the 599th of the Village Hymns might be read:

"Ye angels who stand round the throne,
And view my Immanuel's face."

That hymn, he said, re-echoed the sentiments of his soul. "The Church has been praying diligently, Lord, with thy servant, and how gently the Lord's hand is upon me." He then prayed that Jesus would give to him and to all around such manifestations of his glory as they had never seen, when he came to take his departing spirit home.

At 7 o'clock on Tuesday morning, he was supposed to be dying. With another seraphic smile, he exclaimed: "I see him! I see him! Oh glorious Saviour! Oh death, where is thy sting! Oh grave, where is thy victory! *Both* are *gone.*" Then sinking into a kind of sleep, and again reviving, he opened his eyes, and asked. "Is it possible? Am I here yet? Let me not be too anxious. The Lord is with me. Well, I am in his hands. Let him do with me as seemeth Him good.

"Sweet to lie passive in his hands,
And know no will but his!"

"You see what He can do. He sits as a refiner's fire, to purify the faith of his people." Those only who have had personal experience can fully appreciate the grief and anxiety of that heart, which in such circumstances, is to become desolate in its widowhood; to bear the double cares and responsibilities, which, while the husband yet lived, were divided by him—the affectionate father of seven children.

On those little ones he looked with a father's fondness, and addressing his wife: "You see, my dear, what the Lord can do. He can bring his children through. Take courage. I feel it is good to be in his hands. I will wait patiently for the Lord. How little true holiness was there in me! I have learned to kiss the rod." As he felt the approach of another bodily agony, he begged them to minister spiritual strength, that he might endure it. A friend spread before him a cluster of Divine promises. He grasped them with eagerness, and was immediately elevated above his distress. The thought was suggested of the "exceeding and eternal weight of glory" in reserve for the faithful. It seemed to kindle a glow of joy in his bosom.

He asked that one of his sermons might be read to him. It was the last he ever preached. It was a funeral sermon, delivered on the occasion of the death of one of his parishioners, Mr. Normand Smith, a pious and munificent member of the Free Church in Hartford. The text was, 'For me to live is Christ, and to die is gain.' As it was read to him, he commented upon it with lively interest. What a scene! There was the dying Pastor in the midst of an affectionate people, who crowded the chamber where he lay. He had not long before preached the blessed truths of God over the remains of a devoted Christian, and those same truths he would now have preached to himself and his people, while he was actually dying in their presence, as if to show in a most striking manner, that he drew salvation from the same fountain for himself and his people. When his visitors became numerous, he would ask them to go below and pray. He manifested great sensitiveness lest the medicine he took should affect his head, and seemed to dread the least obscuration of that clear and full mental light which he had hitherto enjoyed. He abhorred *opiates* for a dying man, and considered them flagrantly sinful, for the simple reason that a clear view of truth is infinitely more important than any temporary alleviation of pain;

especially when purchased at the expense of intoxication or stupefaction of the brain. To go into the presence of God in such a condition! What impious presumption!

A stanza of a hymn he loved to sing was repeated:

"The waves of woe
Can ne'er o'erflow
The rock of thy salvation."

"*No!*" said he, with another indescribable expression of countenance, "No, AND I AM ON IT." Various promises were reiterated to him. "They are precious," he observed, "but what good would they do me, if I were not a Christian? None. No; they are all made to *obedient faith*. The Bible is a book of realities." This idea was prominent in his mind throughout this sickness—that the Bible is a book of *realities*. All its truths seemed eminently *real*.

His voice now became quite hoarse and thick. The physician entered and felt his pulse. "How long?" he asked. "I think it will soon be over," was the reply. "That is good news; GOOD news," he rejoined. Soon after, he was heard to utter this prayer: "Dear Saviour, do come and consummate the desire of thy servant, and grant that my *last* struggle may be an easy one, and take me to thyself for thine own name's sake." That prayer was heard in Heaven and immediately answered, for as he uttered these words, he folded his hands on his breast, and expired!

Thus closed the mortal career of a humble and faithful minister of Christ, on the 18th of February, 1834, aged 41 years. On the 21st, his remains were conveyed in solemn procession to the Free Church, then recently finished, where, to a crowded assembly, a funeral discourse was preached by Rev. Mr. Boyle, from Acts xiii. 36: '*For David, after he had served his own generation by the will of God, fell asleep.*'

Thence the body was taken to the distant burial ground, where not far from the grave of Cornelius, and of others—the pious dead—it was entrusted to the earth, to "sleep the years away," till the Son of man shall come to claim its redemption and raise it in glory. 'Blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them.'

A monument of plain white marble was erected by the Church; on one side of which, is the inscription of his name, age, &c. with the passage, WHEN CHRIST, WHO IS OUR LIFE, SHALL APPEAR, THEN SHALL YE ALSO APPEAR WITH HIM IN GLORY. On the other:

WALTON WAS A DEVOTED SERVANT OF GOD,
AND PREACHER OF THE GOSPEL.
THE HISTORY OF HIS MINISTRY WAS A HISTORY
OF SOULS SAVED AND GOD GLORIFIED.
THE TESTIMONIALS OF HIS WORTH,
MOURNFUL, BUT MOVING, ARE THE WIDOW'S ANGUISH,
THE GRIEF OF CHILDREN* AND THE LOVE OF ALL.
VIRGINIA GAVE HIM BIRTH,
COLUMBIA A HOME,
NEW ENGLAND A GRAVE,
HEAVEN AN EVERLASTING REST.

The following lines were written on the occasion of his death, by Mrs. Sigourney, who proved herself a kind neighbor, and a sympathizing friend to the family in affliction.

ON THE DEATH OF THE REV. WILLIAM C. WALTON.

So from the field of labor thou art gone
To thy reward; like one who pulleth off
His outer garments at the noontide hour,

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* He left two daughters and five sons, William, Edward Payson, Henry Martyn, Jeremiah Evarts, and Robert Hall, a catalogue which shows whom he loved, and whom he would have his children imitate.

To take a quiet sleep. Thy zeal hath run
Its course unresting—and thy quickened love
Where'er thy Master pointed, joyed to go.
Amid thy faithful toil, His summons came,
Warning thee home, and thou didst loose thy heart
From thy fond flock, and from affection's bonds,
And from thy blessed children's warm embrace,
With smiles and songs of praise.

Death smote thee sore,
And plunged his keen shaft in the quivering nerve,
Making the breath that stirred life's broken valve,
A torturing gasp; but with thy martyrdom
Were smiles and songs of praise.

And thou didst rise
Above the pealing of these Sabbath bells,
Up to that glorious and unspotted Church,
Whose worship is eternal.

Would that all,
Who love our Lord, might with thy welcome, look
On the last foe; not as a spoiler sent
To wreck their treasures and to blast their joys,
But as a friend who wraps the weary clay
With earth, its mother—and doth raise the soul
To that blest consummation, which its prayers
Unceasingly besought;—its brightest hopes
But faintly shadowed forth.

So, though we hear
Thy voice on earth no more—the holy hymn,
With which thou down to Jordan's bank didst pass,
To take thy last cold baptism—still shall waft,
As from some cloud, its echoed sweetness back
To teach us of the melody of Heaven!

Among various letters received by the bereaved widow on the occasion of the demise of her beloved husband, we extract from two:

From Rev. Joel Parker.

"Dear Friend,

I have long waited and hesitated on the subject of addressing a letter to you. I feel myself so incompetent to administer consolation to one so deeply afflicted as yourself, that my resolution fails when I think of it, and I commended you to God and deferred speaking, till he who knows how to bind up the broken heart has allayed the first paroxysms of distressing bereavment. I trust you have found support in trusting in that kind Father, who caused your dear husband to triumph in the hour of dissolution. No death has occurred within my knowledge since that of brother Bissell, which has so deeply wounded my heart as that of your beloved husband. Oh he was so sweet and heavenly, so tender and so meek, so like the Saviour whom he served, that I cannot think of him now, even with all my coldness and want of emotion, without weeping. Yet my acquaintance with him personally was very brief. I ask myself, then, how must his wife—the companion of his youth and the mother of his children, feel this stroke? I cannot conceive of all the endearing recollections that must spring up and come thronging along back and knocking at the heart of one thus situated—but I know God can make his grace sufficient for his children in any circumstances, and I pray that you may be fully sustained under your affliction.

Your friend and brother,

Joel Parker."

From Rev. Daniel Baker.

Frankfort, Ky., Aug. 14, 1835.

"My dear Madam,

* * * I ought to have written to you in the hour of your deep affliction. It is true, I was at that time particularly occupied as an Evangelist, and could not very well have written such a letter, as the case demanded; but I will not justify myself. I ought to have written to the widowed companion of my early friend, my long loved and

much beloved friend. His name is still pleasant to my ear. His memory is blest, and long will it be as ointment poured forth. I loved him as a brother. At Hampden Sydney College we first became acquainted with each other. We were class mates, room mates, confidential companions, bosom friends. We loved the same Saviour, and our views, our aims were *one*, to go forth in due time, and preach Christ to a dying world. Verily we took sweet counsel together, and were wont to go to the house of God in company. All the associations of those by-gone days, are still fresh to my mind, and are yet, like "the music of Caryl, pleasant and mournful to the soul." When, in the Providence of God, we subsequently were separated from each other, an epistolary correspondence was maintained for many a long year, indeed, I may say, even to the period of his death, for he wrote a letter to me only a few weeks before his last sickness, and I think my reply must have reached him but a few days before his departure. Your husband, my dear sister, was truly a most excellent man. He possessed great sweetness and simplicity of character; was emphatically without guile; and I never knew one, I think, whose piety was more ardent, and whose zeal was more quenchless and untiring. His talents and his time—his influence, and *all* that he called his own, he most sacredly and conscientiously devoted to the service of his Master, and the good of souls. Oh how bright is the crown which he now wears! Oh how many will, in the resurrection morn, rise up and call him blessed! Dear Friend of my youth! you now see the Saviour whom you loved on earth, and in whose cause you were so unwearied! Oh my much beloved Walton, shall I meet you in glory? Yes, the tide of time is rolling me on, and the day is not far distant, when, I trust, we shall in Heaven revive a friendship, formed on earth, to be perpetuated through all eternity! Most devoutly do I wish, that all who minister at the altar—all who preach the Gospel, had the spirit of Walton—had his stamp of character—how much more useful would they be. And here I will mention a circumstance which I had almost forgotten. In the very last letter, I think which I ever wrote to him, I urged him to write a tract on the subject of *ministerial responsibility;* a premium of $50 had been offered for the best tract that should be written upon the subject, and I knew no one that would be more likely to do justice to the theme than himself. But alas! his days were already numbered, and he was soon to leave earth for Heaven, and exchange the Church militant, for the Church triumphant!

Your's sincerely,

DANIEL BAKER."

CHAPTER XVI.

The varieties of the human mind.

It can scarcely be necessary, after the full development in the preceding pages, to dwell at much length on the character of him, with whose thoughts, views, labors, and latter end the reader has now become acquainted. But a due respect to the memory of a beloved brother, and a faithful minister, demands, in the conclusion of our memoir, a separate tribute, the impartiality of which, the writer would venture to hope, will be equal to its sincerity.

In contemplating the constitution of the human mind, we are struck with the Divine wisdom manifested in the distribution of its various departments. If all men were imaginative, we should exist in a kind of unreal world, where theories would take the place of facts, dreams that of realities, and intellectual vagaries that of common sense. If all were philosophers, the common affairs of life would be neglected. If all were cool mathematical reasoners, the progress of these affairs would be slow, as they depend chiefly on probabilities. If all were contemplative, who would be active? If the sanguine were not corrected by the phlegmatic, how would the happy medium, so much praised, be secured? If in the search after truth, the same proposition should be seen alike by every mind, there would be an end of all discussion, and of course no new light would be struck out. Taking men in the mass, there is such a wise and wonderful distribution of mental character, as at once preserves the balance of society, promotes its order, and advances its happiness. In practical life, as in the intellectual world, the same principle of distribution is developed. And in the great work of regenerating the world, though the same sublime and omnipotent Spirit sways his high and mysterious influence, what a diversity of gifts are employed!

In one character is exhibited an irresistible and inextinguishable ardor; in another, a serene, steady, and most impressive amiableness; in a third, the deep imprint of never failing good sense; in a fourth, unconquerable perseverance; in a fifth, the habitual love of systematic effort in study or in the pastoral field. In all these I have not spoken of genius or brilliant talent, a thing which the world is apt to admire; often useful, but often destructive to him who possesses, and him who encounters it. It may be set down as a great fact in the history of redemption, that God has more glorified himself in making use of *good* men, than of *great* men to execute his high purposes.* Great men, especially if unsanctified, have been the greatest enemies of their race.

But when powerful natural genius has been trained and tempered by the Holy Spirit, as in the case of Paul, then it stands ready to conceive and execute great things for God. The patient labor of the gospel vineyard is, however, to be accomplished by thousands of hands, whose chief distinction shall be their holy industry, stimulated and sustained by the cheering voice of the Great Head of the Church. On the subject of useful preaching, the London Evangelical Magazine has the following just remarks, by a correspondent:

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* The Rev. Mr. Jerram, in delineating the character of that distinguished physician and Christian, Dr. John Mason Good, remarks that his life and death teach the insignificance of the highest intellectual endowments and a most extensive erudition, when compared with Christian character and an experimental knowledge of our Lord and Saviour, Jesus Christ; that the greatest attainment of man is a conformity to the Divine image, and his highest destiny is to be partaker of the inheritance of the saints in light.

"As a layman, I have sometimes reflected on the undeniable fact, that among the most eminently useful ministers—those whose labors have more especially been rendered effectual to the great purpose of conversion—there have been many who were not distinguished by high attainments in systematic theology, and whose discourses were far removed from the general standard of pulpit excellence; but having entered the ministry under circumstances which precluded a very extensive range of theological reading, and seeing before them 'fields already white for the harvest,' with few laborers ready for the work, they have commenced their arduous duties under a deep impression of 'the powers of the world to come;' of the short period of labor before them; of the multitudes perishing for lack of knowledge; and accompanied by a lively recollection of their own feelings and desires when *hearing* the word. Hence there has been a solemnity, an ardor, a simplicity and directness of address, a glowing affection in exhibiting the Almighty and compassionate Saviour, and a pungency of application, which, under the Divine benediction, has aroused, and interested, and affected, and saved their hearers."

"Far be it from the writer to depreciate the advantages of an enlarged and well grounded acquaintance with Theology. Many instructive examples, among the living as well as among those, who, though dead, yet speak, might be adduced of the happy concentration of high and accurate attainments in this Divine science, to the important object of pulpit instruction. These truly great men have still remembered that the excellency of the power was in God, and not in them; consequently their addresses were characterized by a beautiful simplicity of plan and of diction, and a frequent reference to their entire dependence on the grace of the Holy Spirit, while bringing out of their abundant treasuries 'things new and old.' It may, however, be worthy of inquiry, whether preachers of ordinary education and ability, might not derive some useful lessons by reflecting on the efficacy of that simple, direct, pointed, and serious mode of address, (not to the neglect of diligent preparation for the pulpit) which some, even with very inferior advantages in Theology, have been enabled to attain."

Were it proper here to enter into such a disquisition, it might be shown at large, that the circumstances of our own country eminently demand a practical ministry, for we are a practical nation. Good natural abilities, a sound physical constitution, plain good sense, a thorough knowledge of the Bible, and a deep and devoted piety are the main qualifications. They are fundamental and permanent. They are not, like German Philosophy and Theology, to be doomed to a series of interminable permutations, but they will form the staple of the human agency, which is to do its part in the conversion of the world. If I mistake not, these are among the qualifications which have given such strength to the character, and such high esteem to the names of our foreign missionaries, who now stand first in that exalted sphere of spiritual action.

To select an individual case of usefulness, it is said of John Frederick Oberlin, that in preaching "he studied a colloquial plainness, interspersing his discourses with figures and allusions, which might sometimes have been deemed below the dignity of the pulpit, had they been addressed to a polite audience; he would frequently introduce biographical anecdotes of persons distinguished for their piety, and all the operations of nature furnished him with illustrations of spiritual things. But the *Bible itself* was the grand source, from which he drew the matter of his instructions. It formed the study of his life, and he was in the habit of citing very largely from the Scriptures, as best adapted to feed the flock." The learned Salmasius, when dying, said, "Oh! I have lost a world of time: time, the most precious thing in the world; whereof had I but one year more, it should be spent in David's Psalms and Paul's Epistles."

In any analysis of the mind and habits of Walton, we should find similar traits Although imagination was not the predominent faculty of his mind—I mean that species of imagination, which rises to the elevated region of poetry—in the art of illustration he was peculiarly felicitous. Nor did this power seem to spring up from his mind so much a thing of natural growth, as to be engrafted on it, and assiduously cultivated under an intense desire to make the truth plain to the most obtuse and unlettered hearer, and rivet an impression on the heart of the thoughtless sinner. He was far from indulging in irregular and extravagant bursts of feeling; his soul was too heavily laden with the habitual sense of the incomprehensible value of eternal things, to allow of this. But he would patiently reason the matter with the sinner; listen to his cavils; reply to his objections; and with tender and tearful earnestness press upon his conscience the claims of God. He ever spoke in public and in private under a weighty conviction of the TRUTH.

The year 1824 was an era in Mr. Walton's life. It has been seen that a change then took place in his views, surpassed in importance only by that of his original conversion. The Spirit of revivals wrought it. A flood of light was poured into his mind. A new impulse was imparted to his affections, his prayers and his labors, and even to his understanding. TRUTH was in a peculiar manner the object of his ardent pursuit. Not that he 'worshipped' it, as has been extravagantly said of some keen and enthusiastic minds. He worshipped only the God of truth. But he knew that Divine truth is the basis of every Christian effort—that it is adapted to the active powers of man—that it is the mirror of the attributes of God, the interpretation of the Divine will, the joy of the heavenly hosts, and the terror of apostate spirits in hell; that it is the only true source of consolation to the Christian, living and dying, and the only means of the salvation of sinners; finally, that this treasure so inestimable and incomparable, is entrusted to the ministers of God, and to God they must render an account of their stewardship. From the time that he saw the truth in its new positions, its unwonted relations, its sublime consequences, especially as manifested in revivals of religion, he made it a constant aim, so far as human agency could go, to multiply its victories. There could not have been a greater change *in kind,* in the views of Peter, after the vision at Joppa; of Apollos, after his interview with Aquila; or of Luther, after he had studied his Bible. In all these instances, the new views received led to new and vigorous action. In the case of my friend, hundreds of souls will bless God for the vital change in his views. They gave a color to all his subsequent life. They were the subject of gratitude to his latest breath.

They will form a theme of loud exultation through all his heavenly career. Nor shall his labors cease there, if there be truth and reality in the words of Baxter. "There are good works in Heaven, and far more and better than on earth. There will be more life and power for action; more love to God and one another to excite to action; more likeness to God and Christ in doing good, as well as being good; more union with the beneficent Jesus, to make us also beneficent; and more communion, by each contributing to the welfare of the whole, and sharing in their common returns to God."

"Perhaps," * says one who attended his ministry in

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* A portion of this sketch was published by the Author in the New York Observer.

Alexandria, "he never preached with more unction than in Alexandria. He seemed frequently, when preaching, to grasp his whole subject, and present it so clearly and impressively, that on onĕ occasion, it appeared to me almost like a stream of light. The subject I have forgotten, but the impression remains."

Among the secrets of his success in this field of labor, if secrets they should be called, are the following:

I. A settled determination to leave no lawful means untried for promoting the salvation of sinners. How much precious time is wasted by ministers, for the want of resolution to move straight forward in the line of duty, using such means as are adapted to produce the end at which they aim. A little show of opposition makes them afraid. The judicious and prayerful manner in which Mr. Walton adapted all his plans for "catching men," won for his efforts a success, which might perhaps have been denied to a less skillful workman. He saw at the commencement of his labors that a complete revolution was to be effected in opinion, in prejudice, in feeling, in the mode of Christian action. But *it was done.* "I found the houses in Rome of wood. I left them of brick." With what pleasure has the writer heard a venerable elder in that church speak of the prejudices *he* had given up against certain modes of doing good; prejudices interwoven with his habits of thought for years, but unworthy to be cherished, when a "better way" could be expounded to him, and surrendered with gratitude and joy when the CAUSE demanded it.

II. Our departed friend studied *definiteness* in his sermons. His peculiar care in this respect probably arose from the opposite deficiency which marked the former part of his ministry. Having discharged his arrows in other fields so much at random, he was now studious to take deliberate aim. Perhaps he thought of Paul, who in his long but weighty sermon to the Romans, presses three great points—the SINFULNESS AND MISERY OF MEN, the

MERCY OF GOD, and the WAY OF THAT MERCY. He would pay a visit to a family, and perhaps from a conversation with an individual, gather up materials which would suggest precisely the kind of sermon it was his duty to prepare. One case, he often found, would answer for many. The excuse of one for impenitence was the excuse of many.

III. He set every one to work. " My friends," he would say, " we must all do something. What are we worth to the world, if we benefit nobody? Let every one ask himself, how can I be useful to-day? " Then, turning to one of the active elders, " Will you hold a prayer meeting to-night in —— street? It may serve to rouse those insensible beings in that quarter, whom I have not seen at church since I came here." To a young convert, he would say, " What will *you* do for your Master? How many careless sinners can you persuade to church to-morrow night? " The intimation would be joyfully obeyed, and the results soon seen. " Sister D——, here is a bundle of tracts, the title of which is ' the Bible and Sinner.' It is short, and well adapted to its object. Will you and two or three friends distribute them as soon as convenient? " He would thus avail himself of the judgment and ability of his elders, of the zeal of the young convert, of the devotedness and moral courage of the female members of the church, of something in all. He would even make the infidel scoffer tributary to his great ends. His spirit and labors in varying the week were kindred to those of Cotton Mather, when on the Sabbath he asked, " What shall I do as a pastor for the good of the flock under my care? "

Monday morning: " What good shall I do for my own family? "

Tuesday morning: " What good shall I do for my relations abroad? or to my enemies? How shall I overcome evil with good? "

Wednesday morning: " What shall I do for the churches of the Lord, and the more general interests of religion in the world?"

Thursday morning: "What good may I do in the several societies to which I belong?"

Friday morning: "What special subjects of affliction and objects of compassion may I take under my particular care? and what shall I do for them?"

Saturday morning: "What more have I to do for the interest of God in my own heart and life?"

IV. As working without praying would produce only spurious results, he prayed much himself, strenuously urged secret devotion on Christians, caused them to pray apart, simultaneously, and assisted them to pray to advantage in social meetings. Instead of those long petitions, whose destitution of a devotional spirit is sometimes in direct proportion to their wearisome prolongation, he insisted on *short* prayers. Then they must, like preaching, be *definite.* They must embrace some absorbing subject. If the mind be not fixed on any thing in particular, how can it be interested? and if not interested, how can it ask any thing in earnest? and if not in earnest, how can it be effective—how pray suitably to the value of the blessing to be sought? A feeble and random prayer deserves a feeble and random answer. He would have many prayers in quick succession, because, 1. Many minds, hearts and lips would be brought into action. 2. Responsibility would rest upon a greater number. 3. The practice of praying in the session-room strengthened the brethren for the work of leading elsewhere, in destitute neighborhoods, when all the services might devolve on them. 4. Variety is essential to sustaining an interest in the minds of beings constituted like us. 5. Scripture prayers are generally short, very special occasions excepted, as the dedication of the temple, &c. The history of my friend's ministry was a luminous commentary on the efficacy of prayer.

V. He was much attached to that mode of doing good, which concentrates the prayers and labors of ministerial brethren in protracted meetings. They have been held in every part of the country by ministers of various shades of doctrinal belief, to the salvation of thousands.

Brother Walton never thought there was much good sense in condemning a measure simply because it was *new*, provided it was scriptural, appropriate, or well suited to the great end of converting sinners. But he never, to my knowledge, denounced others for not thinking and acting with him. He was plain, pointed, and earnest, but not rough in his public ministrations. He was a *gentleman* every where, and did not lay the gentleman aside when dealing with immortal souls. He seemed as truly, as habitually to obey the precept, '*Be courteous*,' as the precept, '*Be faithful.*' His spirit was as gentle as it was firm.

VI. His dependence upon the Divine Spirit was of the most simple, fervent and unwavering kind. He waited for His coming, but, like the anxious Psalmist, 'watching for the morning.' It was a dependence full of hope, of expectation, of activity. He was of the opinion that we should be careful of our phraseology. He did not so well like the petition, "*Follow* these exercises with thy blessing," as "*Accompany* these exercises with thy blessing." The blessing might follow *at a distance*, if not urgently sought.

His views on various subjects connected with revivals may best be learned by presenting the following letter, which was written in reply to one received from a Committee of the Society of Inquiry in the Theological Seminary at Princeton, and published in the New York Evangelist.

ALEXANDRIA, Jan 10, 1832.

"Dear Brother,

Your letter has been received and read with much interest. I fear it will not be in my power to give you a particular answer to all your inquiries. It would require a volume to do this; but I will do the best I can, and perhaps may be able to suggest some things which may be useful.

I agree with you in thinking the appointment of a committee on the general subject of revivals, of great importance to your Seminary. Few things could be more important to those who are preparing to preach the gospel, than a knowledge of the leading facts connected with the history of Revivals. As your success in the ministry will depend upon the accompanying influences of the Holy Spirit, it certainly behooves you to inquire, with the greatest care, *how* he operates, and *how* his presence and blessing may be secured. For the want of information on this subject, several years of my ministry were comparatively useless; and I am now convinced that it would have been well worth my while to have travelled across this continent, to have spent some time with a judicious pastor or evangelist, laboring in a Revival, in order to *see* how he conducted the business; how he preached, and conversed; what truths, and what modes of presenting them, were most blessed to the conviction and conversion of sinners. These are things which cannot so well be learnt in theory, or by the hearing of the ear;—our eyes must *see* them. And thanks to the Great Head of the church, revivals are so numerous at the present day that almost all students of divinity and young ministers who desire it, may witness these wonderful works of God. The first revival in which I was concerned was that which occurred in Baltimore about ten years ago. I was then entirely inexperienced, and felt that I had every thing to learn. I knew not how to preach to the consciences of sinners—I was equally unskillful in conversing with them. I did not understand the responsibility of churches in relation to revivals, and my views upon some other important points were far from being clear. Thus unfurnished for the work, it would have been strange if I had not fallen into some practical errors. These errors, however, as usual, were much exaggerated. But that is now a small matter. One thing I know, that I acted conscientiously and earnestly sought divine direction, and that I have been endeavoring ever since, to profit by the experience which I then acquired. The means chiefly blessed in that revival were the following: Visiting from house to house, holding small neighborhood meetings, a weekly inquiry meeting, preaching on one part of the Sabbath, upon subjects having a direct bearing upon revivals, addressed mainly to the church; and on the other part of the day, preaching awakening discourses to the impenitent, explaining the way of salvation, enforcing the obligation to an *immediate* compliance with the terms of the gospel, taking away their excuses, &c. The fruits of that revival have not appeared as great as they would have been had circumstances been favorable. About one hundred were brought into the church—but my health failed; the church being deeply in debt, was not able to support me, and I felt it to be my duty to leave them. Being without a pastor for a long time} and struggling with great difficulties, many of them were scattered—some, but I think comparatively few, have renounced their profession; some have united with other churches, and some have died in the faith, and gone in triumph to heaven. Causes of decline—circumstances above referred to—especially my ill health, the pecuniary embarrassments of the church, which made it necessary for me to leave home for six weeks, soliciting aid; unwatchfulness and negligence on the part of the members, who gradually became weary in well doing;—and perhaps I ought to notice another: In preaching, I sometimes took too much pains to vindicate our measures, and the general character of the work—employing time in refuting captious and foolish objections, which had been far better employed in preaching directly to the consciences and hearts of sinners. My present views would lead me to disregard such things, and to take no public notice of them whatever.

Some of the *fruits* of the Revival:—Twelve or fifteen of the Sabbath School Teachers, and some of the scholars made a profession of religion; the character of the school was greatly improved, and its numbers increased. The young converts also established an adult free school which was continued for a number of years, and probably ten or fifteen of the pupils made a profession of religion. It deserves also to be remarked that these active efforts to do good tended greatly to improve the religious characters of the individuals who were thus employed. The last, but not the least of these fruits, was the publication of the narrative of that revival, with remarks on subjects connected with revivals. That little work to my grateful astonishment has been published by several periodicals, and has gone through about four editions in pamphlet form in this country; parts of it have also been published by Dr. Burder, in the London Evangelical Magazine, and a gentleman of Scotland wrote to a member of my church for permission to publish it there. I was informed by a minister from the western part of the state of New York, that it had been the means of producing several revivals to his knowledge—and that it was extensively useful in that section of the country during the Revivals which occurred there a few years ago.

The first revival which occurred after I came to this place, lasted about two years, during which time nearly all the non-professors attending our church, and many others, amounting to about two hundred, became hopeful subjects of divine grace. The same general system of *means* was employed as had been most blest to the revival in Baltimore, omitting and guarding against such things as I had found to be of injurious tendency. At our prayer meetings I often read interesting and well written accounts of Revivals. In my preaching and weekly addresses to the church, I aimed to impress the minds of Christians with their responsibility in relation to the conversion of sinners, to lead them to mourn over past deficiencies, to engage in the work of God with all their hearts, to believe the promises, to expect and to attempt great things—I tried also to show them that God had established a connection between the prayers of the church and the out-pouring of the Spirit, and with a view to secure a greater amount of prayer, it was recommended that each member of the Church set apart some time every day between the hours of one and three o'clock to be employed in special prayer for a Revival of religion. We also had, occasionally, seasons of fasting and prayer, and meetings of the members alone, for *religious conference.* At these meetings the brethren related the exercises of their minds, and they were uniformly interesting and profitable. Our meetings were never kept into a late hour. I often expressed to them my conviction that in order to the *permanency* of the work, we must not employ any means which could not in the nature of things be sustained. It was a great object with me to make the *prayer meetings interesting.* In order to this, our brethren who led in prayer, were exhorted to pray short and to the point. I also labored, by secret prayer, before going to the meetings, to get my *heart* into the spirit of the business; but generally made no other preparation. My addresses were divested of all formality, short—sometimes one, generally two, during a meeting; never aiming to say *every thing* that might be said upon any subject, and making it a point to be silent, unless I had something to say. The interest of these meetings was much heightened by selecting appropriate hymns and animating tunes, and singing one, two, and seldom more than three stanzas at a time. We found it very important that no part of the exercises should appear to flag. I tried to throw my heart and soul into them, so far as I was concerned, as much as in preaching a regular discourse, and generally was more successful. By the blessing of God upon these and other means, there was a gradual increase of attention and feeling, of convictions and conversions, so that at the close of the first year, the number of communicants in the church was just doubled. During the next six months, the increase was more rapid. Our meetings became much crowded, and there were generally fifteen or twenty anxious, while conversions were taking place every week. When dismissed with an intimation that any who desired personal conversation might remain, very few, and sometimes none at all would retire: so that in order to have conversation with the anxious, I was under the necessity of requesting them to come out from the crowd. This was the beginning of the use of 'anxious seats,' as they are now called—but I did not then dream that it would grow into a system. However we continued the measure until the first *four days' meeting*, and thus it became associated with those meetings.

In the autumn of 1828, we resolved upon holding a four days' meeting, and inviting ministers from a distance to aid us. We had heard of Presbyterian camp meetings at the south and west. But we were afraid to try the experiment of such meetings; and yet we wanted something to answer a similar purpose; some plan which could be so modified as to suit city congregations as well as those in the country. The plan was at length arranged, the time appointed, and ministerial aid secured. Brother Post and myself agreed to observe a day of fasting and prayer to seek the divine blessing upon the occasion, besides that which was observed by the church; for we felt that much depended upon the result of the experiment.

For three weeks before the meeting, we tried to prepare the church for it, by urging the necessity of faith and prayer, and putting away the evil of their doings; especially did we try to impress the conviction upon their minds, that the most gifted ministers in the land, if we could assemble them all on that occasion, would not be able to convert one soul without the Spirit of God, which according to the divine arrangement was to be obtained by prayer. Nor was it in vain. They *received* that impression—they *felt* the truth; and so much of the spirit of prayer I had never seen; nor so much actual praying in the same length of time. The ministers prayed often together, both before and after public service. We literally gave ourselves to prayer, and to the ministry of the word. In about a week there were thirty hopeful conversions. But here we fell into an error, which I mention that others may guard against a similar one. The brethren who had come from a distance went over to Washington city and commenced operations there. The attention of our people was now much directed to that place, and we felt so anxious for a revival there, and prayed so much for that object, that we seemed to forget that there were any more sinners in Alexandria to be converted. Indeed we saw very few remaining among us to whom we could have access. For several weeks after that period I was occasionally absent, attending other meetings of the same kind, and thus the work at home declined. These narratives furnish answers to several of your inquiries. I shall now express my opinion with regard to others in a different way.

1. In addition to what I have said with regard to 'the *means* most signally blest' in promoting revivals, I can state that in a select male prayer meeting, individuals to the number of twenty were mentioned as subjects of special prayer, and nearly all these have been added to the church. As to the character of the preaching—it has been a clear and forcible exhibition of truth, bringing to view the great principles of the divine government, asserting the high claims of God, showing that those claims are not to be evaded by any pretence of inability; that the sinner pos-

sesses all the faculties requisite to an immediate compliance with the terms of the gospel, and pressing the obligation harder and harder until the sword of the Spirit goes through him and slays him. Much pains have been taken to show to the awakened that no favorable change takes place in their character and condition until, with a cordial renunciation of all sin, they believe in Christ and surrender themselves to God, unreservedly to do and submit to His will; that until they do this, they retain the character of rebels, increasing their guilt and hardening their hearts; that this act is the first and the only thing that brings them within the scope of the divine promises, and secures to them the saving benefits of the atonement, and those influences of the Holy Spirit, by which alone they can overcome the world, the flesh, and the devil; also to explain the nature of repentance and faith, as the grand conditions of salvation; that they are not *arbitrary* conditions, but in the nature of things, indispensable; the glorious character of God as the object of supreme love and admiration, and the foundation of His law; especially to exhibit the love or the benevolence of God towards His creatures, and to show how it is consistent with the threatenings of the bible, and with the future punishment of the wicked; the fullness of grace and truth in Jesus Christ; His willingness and His ability to save the most guilty, *now*, *at any moment*, if they will trust in Him, and submit to Him; also—to explain in the most intelligible manner, how the impenitent sinner is to *begin to be a Christian*—what the first step is; his obligation to take that step *immediately;* the importance of his making the effort without waiting for a *previous process* or operation of the Holy Spirit, by which he may be *enabled* to do his duty, as he would wait for a surgeon to set a broken bone or to restore a dislocated limb before he could walk, seeing that the scripture doctrine of divine agency in conversion, was never intended to suspend for one moment the obligation, to cease to do evil and learn to do well; and farther that these must in the nature of the case, be *voluntary acts of the sinner himself.* If they are not *his* acts, why, he is not converted—no change for the better has taken place in his character. So far as my experience and observation go, I can say these views appear to give a peculiar pungency and power to preaching. I would moreover observe, that the most weighty and important doctrines of the gospel have been continually discussed in the plainest and most simple manner, so that all may understand *them* and see their *reasonableness*. Religion has been divested of that mysticism which has often obscured its true character, and it has been made to appear a plain, common sense business. Those discourses which have been most blessed have been delivered from skeletons, sometimes from very scanty notes, or none at all—but the subject was well studied in its bearings and applications, and the heart was so full of it, that the elegancies of style could not be thought of for a moment. These discourses have been of such a character, that it was quite a common thing for individuals to think *they* were pointed out by the preacher. The reason of this was that he had drawn many of his materials from conversations had with persons of different characters, and took pains to exhibit the sentiments they had expressed —often in their own words—in the light of scripture. I would here remark that a great deal has appeared to depend upon the *aim* of the preacher while delivering his message. It is possible to be very much interested, and to appear very zealous in discussing an important truth, when the *aim* goes no farther than *the discussion*, the mere elucidation of the truth; whereas this ought to be always subordinate to *the glory of God and the conversion of sinners*—or *the edification of the saints.* A man generally accomplishes what he *aims* at. If he is *laboring for the conviction and conversion of sinners*, he will no doubt be blessed with a measure of success. If it be otherwise, a result will be realized generally corresponding with his *aim*. To conclude what I have to say on this subject, I have observed that any truth or doctrine has appeared to be blessed when the minister preaches with a heart longing for the salvation of sinners, and yearning over them in the bowels of Jesus Christ; and when Christians are truly engaged in prayer.*

2. When the state of things will justify the appointment of an anxious or inquiry meeting, it will be found a powerful instrument of promoting a revival. Intelligent men who attended our meetings of this description remarked, that

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* Small neighborhood meetings conducted by the brethren in different parts of the town have been uniformly blessed. The sisters have sometimes co-operated by visiting in those neighborhoods, and exciting attention to the meetings.

they obtained clearer and more simple views of truth and duty there, than at any other meetings.

3. With regard to the propriety of using such technical terms and phrases, as anxious seats, anxious meetings, &c., I think it best to avoid them, if the same idea can be well expressed in a form that would be less liable to objection.

4. "Praying with individuals and for them." The Bible says, "Confess your sins one to another, and pray one for another," &c. I see no reason why it should be proper to pray for a Christian who confesses his sins, and not for one who professes a desire to become a Christian, and either by words, or any *significant act*, as by coming to the anxious seat, confesses his sins. With regard to another part of your inquiry, I would state, that I have seen a good effect produced, when, in prayer meetings, a minister has given an opportunity to any who desired it, to request the prayers of Christians in behalf of their impenitent relatives. Such things of course ought to be well timed.

5. 'Anxious seats,' &c. I have already related the manner in which we were drawn into this measure. The effect was so obviously good at our first four days' meeting, that it was employed at nearly all the protracted meetings which followed in this section of the country. In Georgetown and Washington city, in Fredericksburg, in Richmond, and so far as I have heard, in various parts of Virginia, it has been attended with the happiest effect. It has been the means of bringing to an immediate decision multitudes who had been for years lingering and irresolute. Some of the most intelligent professional men I have seen, have come forward to those seats, and have expressed their full conviction of their great utility. It has a happy effect upon christians and upon ministers—when the anxious come forward, they see that they have not been praying and laboring in vain. I believe it has been the means of leading Christians and ministers in their prayers and preaching to aim at, and to expect *present results*, more than they ever did before. If so, its importance cannot be too highly estimated. It also increases the uneasiness of others who, do not feel willing as yet to come out on the Lord's side All the objections which sinners make to this measure, so far as I can judge, originate in pride, and an unwillingness to do their duty *now:* and it vexes them to be made to *feel*

this, as they often do feel it, where the measure is judiciously and successfully employed. But *why* should it be objected to? If a man means ever to become a Christian, he must confess Christ before his fellow men; and why not do it *in this way* as soon as possible after he has made up his mind? And surely every one ought to make up his mind to be a Christian as soon as the offer of the gospel is made to him. If a man has been doing very wrong in any other way, when convinced of his error, it is right that he should confess it, and protest against it, and make his confession and protest as public as his crime had been. If I have sinned against God in the sight of heaven and earth, it is right that I should make a public confession in some way, that all may see that I condemn the part I have acted, and that I may give glory to God; and the sooner I make it the better. Moreover it erects a barrier to prevent a return of the sinner to his former courses, and cuts him off from the society and influence of wicked associates. But however these things may be, it is a fact that a great majority, I think three-fourths of those who have come forward to the anxious seats, not only in this place, but in the Presbyterian churches in this section of the country, have become members of our churches, and give evidence of piety; while not a solitary case has come to my knowledge of any one becoming a Christian, who, when this measure was employed, persisted in refusing to come to the anxious seat. Part of your inquiry relates to the practice of *urging* and *entreating* sinners to come forward to the anxious seat. We certainly cannot be too urgent with them to take a decided stand. God is urgent on this subject; far more so than we are, and every thing in the nature of the case requires urgency and haste. But it certainly is wrong to speak of the act of coming forward as the *main thing* we are aiming at, or as a step which in itself will certainly secure their salvation. As to calling upon them to rise from their seats, it may possibly under some circumstances be expedient; but I have very seldom seen it tried. Any of these measures if not well-timed and managed judiciously, may do much harm. I would not think it advisable under any circumstances to invite sinners to come forward to the anxious seats, unless it were pretty certain that some would come. If upon conversing with professors in a church, at a four days' meeting, for example, I found that some had given up their hopes, and had reason to believe that others ought to do the same, I would, if there was much feeling at the close of the meeting, call upon such to come forward, expressing repentance for their past inconsistencies, and a determination to live to God, and to walk with him in future. If a church has declined so that many evils prevail among them to the dishonor of religion, I should think it expedient for such a church to confess their sins publicly and to renew their covenant. I tried this measure once with a good result.

6. 'Protracted meetings.' I have already given you the history of the first meeting of this description. I call it the first, because, although Presbyterians at the west and south had held what they called four days' meetings, they were, if I have been correctly informed, *camp meetings*. No experiment had been tried in any of the cities; nor had the plan been so modified as to suit city congregations. In estimating the effects of our first meeting, we are to consider that a revival had been in progress for nearly eighteen months, and that most of the non-professors who attended our church had become subjects of that work. Under these circumstances, thirty conversions in about a week, were very considerable. But the good did not end here. Some of our professors set out from that time in a new career of usefulness. We are reaping the fruits to this day; and I have no doubt they will continue to multiply. It was truly a season of refreshing to Christians, and it left an impression so delightful, as to create a strong desire for another occasion of a similar kind. Many Christians from Washington city, especially from the first Presbyterian church, attended the meeting, who returned home with views and feelings such as they had never had before. Thus they were prepared for a similar meeting in that city, which took place in a few weeks afterwards. That also was attended with very happy results. This led to the appointment of one in the Third Presbyterian church, Baltimore, which also resulted in a number of conversions. Since that period, I have attended many in different places, most of which were in cities; and never have I seen one pass off without manifest good; and the amount of good has always appeared to correspond with the degree of *preparation* on the part of the church, for such a meeting,

and to the character of the instruments employed. Sometimes the ministers have not been as wise and judicious as they might have been, and have not made the most that might have been made of such occasions. And sometimes churches are not prepared to co-operate—they do not feel their responsibility, and will not wake up, and come to the help of the Lord against the mighty. In such cases not much can be expected from the use of any means whatever. In estimating the effects of these first meetings, we are to consider the impulse and direction which has been given by them to public sentiment and feeling on the subject, throughout the land. In this view, the first meeting in Alexandria may be regarded as constituting an era in the history of the American churches. With regard to the frequency of such meetings, I am entirely of Dr. Woods' opinion, that they ought not to be held so often as to divest them of the character of extraordinary means.

7. 'General character of revivals.' Those which I have witnessed have been conducted with order and propriety, with a few exceptions. For reasons already stated, the one in Baltimore was more faulty in this respect than any other, in which I have been concerned. I did not then know how to control excitements, and I was afraid to interpose, less I should do wrong. My judgment, however, is now established on the subject, and whenever animal feeling rises to such a pitch in any meeting as to produce confusion, or to unfit the minds of the anxious for receiving the *truth* and feeling its force, I have no hesitation in checking it, and the plan which I have never found to fail, is tenderly to admonish them that truth is the only instrument of conviction and conversion, and that animal feeling is useful only so far as it can be made subservient to the impression of truth. With such remarks as these, I call upon them to engage in *silent* prayer. This I believe is a sovereign remedy for the evil. The general character of our meetings has been still and often, deeply solemn. Convictions have been clear, but not generally in the highest degree distressing. In some instances they have been followed with much joy; but most commonly they have been succeeded by a calm repose—a sweet peace connected with a full determination to renounce all sin, and to do the will of God without reserve, trusting in his abundant mercy through Jesus Christ. Recently, convictions have been of shorter

continuance than formerly. The duty of *immediately embracing the gospel offer*, is more clearly understood by Christians and ministers; and it is more *insisted* upon; and great pains are taken to show that there is no reason why the sinner should wait a moment in his impenitence. Ministers *aim* at *immediate conversions* in their preaching, and Christians aim at the same object in their prayers.

8. 'Effects of revivals.' One has been an increase of liberality. The pecuniary resources of the church have been measurably increased; but the contributions to benevolent objects have increased in a much greater proportion. All our Sabbath school teachers have become hopefully pious. We have also an adult female free school. I mention as another effect, that Christians have found that entering heartily and disinterestedly into the work of the Lord, is one of the best means of growing in grace, and in the knowledge of Christ; and of securing those consolations which are so abundantly promised in the gospel; but which are realized in so small a degree by many Christians of modern times. With gratitude to the God of all grace, I can state, that we have instances among us of Christians whose joys are often unspeakable, and whose hearts are habitually lifted up in the ways of the Lord, as the heart of Jehoshaphat was.

9. 'Character of the converts,' &c. A majority—I was going to say *of course*—have been females; but a larger proportion than usual have been of the other sex, respectable and intelligent men, who now add greatly to the strength and moral power of the church. They are ready to engage in every good work, and undeniably exert a happy influence upon all the best interests of our community. In one instance this influence has been extended to a neighboring village, where a Revival of religion, the organization of a new Presbyterian church, and the erection of a new house of worship, mainly at our expense, have been the results.

10. 'Admitting to the privileges of the church.' We have been very cautious on this subject—some would think too much so. It is however a fact, in the history of our church, that those individuals whom we have put upon the longest trial, have turned out badly—whereas others who were received shortly after they professed conversion, have not disappointed our expectations. I see no reason why

we should not come back to the apostolic practice on this subject—unless we do, what rule have we to guide us?

The only additional remark I would offer on this subject is, that the church now, as in the Apostolic times, should demand *credible* evidence of piety. This may be furnished in a longer or shorter time, according to the circumstances and character of the converts; but when it is given, 'the gates of Zion' should be 'open' to receive them. The time is predicted when these 'gates shall be open continually,' doubtless with reference to the accession of those converts who are spoken of as being so numerous that they are compared to 'a cloud,' and to 'a flowing stream.'

Thus, dear brother, I have thrown together my thoughts on a variety of subjects to which your inquires relate without observing much order, and without those scripture proofs and illustrations, which if I had time I would have added. I have not gone through the list of your interrogatories, but perhaps I have already written more than all of your committee will have patience to read. If it should be desired, I may at some future day, if I am spared, express to you my views on other topics embraced in your communication. With fraternal regards to the brethren of the Seminary, and especially to those of your committee, I remain yours, in the service of our common Lord,

W. C. Walton."

In a letter from the Rev. James Patterson of Philadel- to the author, he says of the subject of this memoir:

* * * "I esteemed him one of the most valuable ministerial correspondents I had. In the fall of 1828, he wrote me a letter on protracted meetings; and wished to know if I would assist him, if he would hold one in his church, in Alexandria, D. C., where he then lived. The subject was not entirely new to me. I had read of the protracted meetings in Kentucky and other Western States, and had been deeply interested in them; but had never witnessed one, and knew not how they were conducted, or ought to be conducted. * * *

Brother Walton was one of the most prudent, humble, sincere revival men I ever knew. He was far from any thing like fanaticism or wildness, both in his physical constitution and in his ministerial practice. I have labored in protracted meetings and revivals with a great many ministers in this country both of the old and new school; but never with one, I think, that was so humble, teachable and child-like in his disposition as brother Walton. In all this he was indeed a lovely man. * * *

There were a number of cases of hopeful conversion, and the church was very considerably quickened and waked up, as you well recollect, dear brother; for if I remember right, you were there. And you recollect with what fear, and prayer and trembling we entered on the work. * * * I had never seen a protracted meeting conducted. But I tried to look to God, as I believe we all did, for direction. And I believe the master directed us. This thought occurred to me, and I announced it to the congregation: when I was impenitent, sometimes after hearing an awakening sermon, I felt as though I would be glad to have some person converse with me about my soul ere I left the church. And now, said I, *there may be some here* who feel as I used to do, and at this moment feel as though they would be glad to be conversed with about their soul's salvation. And if there be any of that class, if they will remain behind a little after the benediction is pronounced, we will converse with them. And after the benediction was pronounced, the whole congregation remained. Nor shall I forget the solemn situation in which we ministers appeared. * * *

Thus was introduced the first protracted meeting, for we called it such at the close, that was held east of the Alleghany mountains. A few weeks after, we held, by request, another protracted meeting in Washington City, D. C., which also was attended with happy fruits both to the church and in gathering in sinners. Brother Walton was a principal agent in all these meetings. He was a good man, and God used him *for great good to the church* on earth. He has labored with me in my church in this city, and I have labored with him in his church in Baltimore, when he was a settled pastor there, and I have labored with him frequently at Alexandria while there, and with his church at Hartford, Conn., while he was there; and I have never labored with a more lowly, humble, devoted man. And I never before felt so severely the loss, by death, of a beloved laborer in the ministry as I did his. But he has gone to his rest, and we must not murmur nor repine, but rather be thankful that God spared him so long to the church.

The happy days I have spent with that man in ministerial labors in Washington, Alexandria, Baltimore, and Hartford, I shall never forget while memory holds a place in my being. And I doubt not but they will form a happy theme for our mutual converse in heaven, if I ever shall reach that place. Never before in the death of any other minister did I feel such a vacancy. I felt for a while as though something was wanting to fill up my ministerial happiness here on earth. I know no brother in the ministry to whom I could so freely open all my mind. I had learned much through that brother of the worth of prayer, humble, penitent, believing, persevering prayer. This alone, if nothing else, was worth an acquaintance with him." * * *

In one of his letters in the former part of this volume, he speaks of his dislike for mathematical studies.* Like many other men of similar distaste, his mind, so far from being loose, was logical, and for success in preaching and in private expostulation, he relied more, so far as means were concerned, on the power of cool moral demonstration than on that of impassioned feeling. But he *felt*, deeply felt, and often in prayer has his soul been in an agony for the souls of his fellow men. It was not in vain. Hundreds will bless God that he was born into the world and that he was honored with the ministry of reconciliation. And this, though his early education was defective and his means of improvement scanty. No theological Seminaries then existed—no extensive divinity libraries—no attrition of intellectual energies contributed to polish and brighten his faculties. They were scarcely waked up till he had for some years been preaching. Nor was he at any time distinguished for pulpit oratory. On the general subject I may here be indulged in a few remarks. It is not to be denied, that independently of extraneous circumstances, there are sources of sacred eloquence, deep, pure, and inexhaustible. The character of God, viewed not only in itself, but as calling forth from innumerable intelligent creatures the most sublime devotion—the works of God—His amazing love—the work of redemption, including the character, actions, and sufferings of the Redeemer—the destiny of man—the Christian conflict—the progress of the Church—her bloodless triumphs—her dignity in suffering—Death and the Resurrection—the happiness of the saints for *eternity*, these are among the high themes on which the Ambassador of God is called to descant. He would not forget the astonishing character which the Founder of Christianity impressed on His twelve immediate followers and the apostle "born out of due time." Their labors, dangers, and sufferings—their heroic devotedness—their unblenching steadiness of purpose—the pure benevolence of their character, practicing self-denial for the good of the world, and of *their enemies*—calmly meeting the frowns and enduring the reproaches of their countrymen—breasting with holy intrepidity the shock of every convulsion, which was sure to follow the dissemination of their sentiments, but never disobeying the laws of the land, and all on the simple principle of FAITH, and at last the manner of their dying—these would enter into the consideration of him who is called to labor in the same cause, and to hold forth the word of life from that consecrated eminence to which none may aspire except those that are 'called of God.' The delineations of history and the descriptions of prophecy, as contained in the books of the Old Testament, furnish the most abundant materials for the exercise of genius in selecting and combining such thoughts, images, sentiments, and truths, as are befitting the high occasion on which the minister of Jesus addresses his fellow-men.

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* "The study of Mathematics," says a distinguished German metaphysician, "unless special precaution be taken, is rather a hindrance than an aid. For in so far as the mathematician, accustomed to his own mode of thinking, and ignorant of any other, applies or does not apply it to the supersensible, what must follow? In the former case, the supersensible world is denied, inasmuch as it cannot be mathematically demonstrated; and in the latter, affirmed only on the ground of feeling and imagination."

The study of Mathematics, "if pursued in moderation, and efficiently counteracted, may be beneficial in the correction of a certain vice, and in the formation of its corresponding virtue. The vice is the habit of mental distraction; the virtue, the habit of continuous attention. This is the single benefit to which the study of Mathematics can justly pretend, in the cultivation of the mind; and it is the only one accorded to it by the most intelligent philosophers. Bacon, who in his earlier writings, had rashly admitted the utility of Mathematics in sharpening the intellect, significantly recalled this opinion in his maturer works; and instead of Mathematics, recommended a study of the school philosophy as the discipline of subtlety and discrimination."—*Ed. Review*, *No.* 126.

The rigidity of this kind of demonstration is in its nature fitted to shade the mind with doubt as to the nature of what is called inferior demonstration. But in truth, the great plans of human life, the business of the world, the determining choice of moral agents, and even the basis of the reception of Divine Revelation, are all laid in moral, not mathematical evidence. Sufficient attention to this branch of science has not, till recently, been given in our American Colleges. The rise and progress of the science of *political economy* have much elevated the science of moral demonstration.

Why was Apollos an eloquent man? Because he was mighty in the Scriptures. What did not the mind of Paul achieve, imbued as it was from his youth with the *divine classics?* The eloquence of Cyprian and Chrysostom, of Claude and Fenelon, where was it fed but at the fountain 'fast by the Oracle of God?' Never had the spiritual triumphs of Baxter and Whitefield been recorded on earth and in heaven but for the days and nights they spent at the 'wells of salvation.' 'With joy' did Summerfield 'draw water' thence, and with skill did he supply those who were thirsty in Zion. It was after his own soul was refreshed by the word of God that he was able to renovate the strength of the faint and languishing. And he might be said sometimes to lead the Christian soul an eagle flight toward heaven, where he could gaze on the glories of God and rejoice in the beams of infinite mercy and love. The Bible was his constant companion. With him it was the book of books, and it would not be hyperbolical to say that he could not preach a sermon without discovering the intimacy between that volume and his soul. Whoever has read the sermons of Jay has observed the enviable art and facility with which that useful and instructive writer interweaves scripture passages with the thread of his discourse. Less sought by Summerfield, they seemed to present themselves to him just at the time and place in his extemporaneous discourse where they were the most needed, and the most appropriate, instructive, and pleasing. It was a second language to him, and he spoke it with fluency, propriety, and effect.

Walton entered deeply into the spirit of the Scriptures, though the words were not extensively engrafted on his memory. His unaffected simplicity and undisguised sincerity were apparent to all. He has furnished another instance, to be contemplated by the church and the world, of how much good may be done by the energetic and untiring activity of one who is possessed of respectable talents, a warm heart and a steady consistent piety.

His house, as has before been hinted, was the seat of hospitality. The stranger that came to his dwelling was received, not with cold civility; not with an air that seemed to say, *I am now going to condescend to confer a favor*, or *I will reluctantly entertain you;* but with a 'warmhearted' welcome; such as Paul enjoined on the ministers of Christ, and such as he commended in every hospitable Christian. There is something in treatment like this, which with equal promptitude wins its way to the heart of a stranger, and enlarges the influence of his host over him. Dr. Hyde, of Lee, was such a man, and the beautiful trait was so interwoven with his character—the *feeling* of kindness towards his brethren in the ministry was so habitual, that when dying, he charged his son: "This house has been a house of prayer for forty years. Let it be a house of prayer still. You will have many calls. *Let it be a house of Christian hospitality.* Be a friend to Christ and his people. This is the counsel of your dying father." A brother, who had often been welcomed by his benevolent smile, and had shared his cheerful bounty, giving vent to his feelings in a strain of elegiac poetry, said:

> "His house, the HOME
> Of Zion's friends and mine, thrice hallowed place!
> Full many an anxious care has fled this heart,
> To meet, at that dear threshold, smiles of love,
> That voice of salutation kind. Full well
> I loved to share a place amid the band
> Domestic, at the hour of prayer and praise,
> A sacred hour of reverence, peace and love!"

Brother Nevins, for so has the author had the privilege of calling him for many years, was so situated in the very centre of Baltimore, as to be exposed to many calls. In the earlier part of his ministry, he suffered himself sometimes to be annoyed by them. But more than eight years ago, he said to me: "*Brother Danforth, I have adopted in full the maxim of that godly minister who said, 'The man that wants me is the man that I want.'*" He could then hear his parlor bell ring with an unruffled mind.

It is said of Archbishop Usher, that when wrecked on a desolate coast, and reduced to a pitiable condition, he applied to a clergyman of a cold and inhospitable mind for shelter and relief, stating his sacred profession. The clergyman rudely questioned the fact, and peevishly replied that he doubted whether he even knew the number of the commandments. "Indeed I do," replied Usher mildly; "there are eleven." "Eleven!" rejoined the catechist, "tell me the eleventh, and I will assist you." "Obey the eleventh," said Usher, "and you certainly will assist me. *A new commandment I give you, that ye love one another.*"

In every situation in life, Walton diligently endeavored and ardently delighted to obey the *eleventh commandment*. Nor would he wait for ministerial brethren to come to his house. If he knew or suspected any of them to be in the city of his residence, he would seek them out and find them for his Master's sake.

Though a man of great apparent mental tranquility, he was keenly sensitive to any injury, or a trial of any kind.

Amid the inevitable vexations to which ministers are liable, and of which a full share fell to his lot, he needed often to consider the advice of Cotton Mather to his son: "It may not be amiss for you to have two heaps; a heap of *unintelligibles*, and a heap of *incurables*. Every now and then you will meet with something or other, that may pretty much disturb your thoughts; but the shortest way with the vexations will be to throw them into the heap they belong to, and be no more distressed about them. You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw these into the heap of *unintelligibles*. Leave them there. Trouble your mind no further. Hope the best, or think no more about them. You will meet with some *unpersuadable* people. No counsel, no reason will do any thing upon the obstinate, especially as to the making of due submission upon offences. Throw them into the heap of *incurables*. Let not the crooked things that cannot be made straight incumber you."

But Walton talked little of his trials. He must have borne them in silent submission, for though intimate with him, the writer knew absolutely nothing of some of the most severe of them, till the pages of his private journal were unveiled to his eye. Those trials, however, are past. He shall sin no more. He shall suffer no more. They were a part of the necessary moral discipline instituted by his heavenly Father, to train his beloved child for usefulness here and glory hereafter.

It is indeed a great thing for a fallen creature to become holy. "I must tell you," said the dying Usher to a friend, "we do not well understand what sanctification and the new creature are. It is no less than for a man to be brought to an entire resignation of his own to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt offering to Christ. And oh! how many, who profess Christianity, are unacquainted experimentally with this great work upon their souls!"

The reader of this narrative has observed the gradual development of the mind and the Christian character of William C. Walton. From a small and feeble beginning, he went on by a progressive movement both in knowledge and piety, until he attained to the sublime triumph of that death-bed which has already been described, and which is seldom surpassed. When such a scene closes a life of ardent and consistent piety, it is more worthy to be commemorated than those fitful transports, which sometimes break out on dying beds, that have been preceded by a life of sin. The one is like an evening of gorgeous splendor, closing a day of clear and steady sunshine. The other may be compared to the same evening suddenly illuminated with electric fires, after a day darkened by clouds and oppressed with winds.

The death-bed of Thomas Halyburton has been celebrated as one of the môst illustrious recorded instances of victorious grace. But he was ever a giant in conflict with opposing principalities and powers. His soul burned within him for the welfare of Zion, when he said with his faltering lips, "Oh to have God returning to his church and his work going forward in the world! If all the drops of my blood, all the particles of my body, all the hairs of my head, were men, they should for this all go to the fire. I could not have believed that I should bear, and bear cheerfully this rod, which has lain on me so long. This is a miracle. Pain without pain! Oh! blessed be God that ever I was born! I have a father, a mother, and ten brethren and sisters in heaven, and I shall be the eleventh. It is the Spirit of God that supports me. What cannot grace do? What a demonstration hath God given to you and myself of the immortality of the soul, by the vigor of my intellect, and the lively efforts of my spirit toward God and the things of God, now when my body is so low and pained! When I shall be so weakened as not to be able to speak, I will give you, if I can, a sign of triumph when I am near to glory." That sign was given after he had ceased to speak, and he soon ceased to breathe! It is well when the leaders in the spiritual army close the mighty contest on their part in so glorious a manner.

So closed the life of our beloved friend. Though dead, he still lives; though silent he speaks; and may this memorial cheer some pious heart, when the hand that has prepared it is mouldering in the dust!

☞ "W. C. Walton" is erroneously signed to the letter on page 186.

APPENDIX.

The letter which follows is referred to in page 179 of this volume.

WASHINGTON, Oct. 15, 1828.

"Dear Sir,

I lately enjoyed the pleasure of spending a couple of days at Alexandria, and take the liberty of giving you some account of them, that you may share in the satisfaction which such scenes must ever convey to a Christian mind. I went, in consequence of an affectionate invitation extended by the Rev. Mr. Walton, and the church under his care, to their brethren in Washington, to attend the approaching communion in that Church. There had existed at Alexandria a gentle religious excitement for some months past. It had been gradually increasing, until, under the expectation of adding between twenty and thirty persons to that church at the next celebration of the Lord's Supper, it was resolved to have, on that occasion, a continuance of public service for *four successive days*, commencing on Friday, and closing on the Monday following. This practice has been adopted elsewhere; and though ridiculed by some, as a sort of Presbyterian camp-meeting, it has been found productive of such happy effects, that those who have once made the experiment, will, I believe, be inclined to repeat it. I could not get there before Sabbath morning; but the sweet enjoyment I then experienced made me regret that I had lost the preceding days. I had frequently read of the communion seasons in Scotland, where Christians assemble from several adjacent or neighboring congregations, and spend four days in the services preparatory and subsequent to what is there called "the action sermon;" but I had never, till now, witnessed any thing of the kind.

The morning was fine, and the appearance of all things around bore that aspect of serenity and peace which is so finely described in the poem of the Sabbath. My friend and I rose early that we might enjoy the luxury of a leisurely and solitary walk, while Nature breathes her sweetest incense, and offers in silent but impressive worship, her tribute of praise. Our hearts were in unison with the scene, and felt the perfect harmony which ever exists between the voice of nature and that of revelation. We entered Alexandria about breakfast time, and soon after repaired to Mr. Walton's church. It is a large building of considerable depth in proportion to its width; the pulpit is at the end, but the preacher may be heard without difficulty even at the opposite extremity. Though it was some time before the stated hour of worship, the pews were filling fast, and an aspect of general interest and solemnity appeared on the countenances of most of those who were present. This early attendance is a very common feature attending religious revivals. The place of worship is associated with so many sweet and solemn recollections, that the people seem reluctant to leave it. They approach with willing feet, and every step by which they leave it, seems a step downward toward the world. It is at such seasons that we can enter into the feelings of the disciples when they proposed to build tabernacles on the mount of transfiguration. While tasting the sweetness and sublime joy of true worship, the soul finds itself in possession of its satisfying good, and cannot entertain the thought of relinquishing it but with pain.

The Rev. Mr. P——— and the Rev. Mr. D———, from Philadelphia, were present, having come on by request of Mr. Walton, for the express purpose of assisting on this solemn occasion, the one preaching in the morning, the other in the evening of each day. If you never heard Mr. P. you can form but an imperfect idea of the force and originality of his style and manner, and its effect in impressing an audience. Regardless of the niceties of rhetoric, his elocution is bold, ardent, solemn, full of the conviction that it handles a matter of life and death, and resolutely set on carrying that same conviction to the heart and conscience of every hearer. In this it effectually succeeds. Whatever men may think of the message, none can doubt that the preacher believes and *feels* it to be a message from God. His voice is full of depth and power; tears flow abundantly, without interrupting its effect; and though his gesture is without grace, it is full of the impassioned earnestness of the man. His illustrations are of the most familiar kind, but all striking and apposite, calculated for the level of the commonest capacity, and yet such as to be heard with pleasure by the strongest mind. I take him to be much such a preacher as Rowland Hill, judging from the descriptions I have received from the latter. His subject was the Marriage Supper; and by adapting the parable to the circumstances of our own country, he gave it double interest. He compared it to a marriage published by the President, to honor his son, and ran out all the circumstances in a manner calculated to rivet it forever on the memory.

The exercises at the Table were, as they should ever be, short and simple. It is a feast for the heart; and the language of the heart is always simple and direct. The number of communicants, resident and attending from elsewhere, was large, and filled nearly one-third of the building, though very closely seated. The time occupied in distributing the elements was therefore very considerable, but to me it was the most eloquent and impressive portion of the hour. Many a bosom heaved with emotion—many, very many, tears were shed, and now and then a deep-fetched sigh broke on the solemn stillness of the assembly; but all was order and chastened sobriety; nor could the most fastidious have discovered aught of the dreaded confusion of revivals. It was a scene for angels to contemplate, and I doubt not they were there. The services of the remaining parts of the day were of the same general character.

The only departure from what I have been accustomed to see, took place after the close of the evening sermon. The pastor then descended, and placing himself in the clerk's desk, briefly addressed the audience; and after a few moments of solemn exhortation, invited those of his hearers who felt their minds seriously impressed with what had been delivered, and who desired the prayers of Christians in their behalf, or wished to be conversed with on the concerns of their souls, to manifest it by coming forward and taking their seats near the pulpit during the singing of a few verses of a hymn. And now commenced a scene which was full of interest, whether contemplated by a Christian, a philosopher, or a physiognomist. Many in the congregation were under deep concern of mind; and as the eye glanced over the assembly, they could readily be recognized. Some were drowned in tears; others drew sighs of the bitterest anguish; others were wrestling down the expression of their feelings, but discovered their agitation by a feverish restlessness; others changed color, and the expression of their countenances passed through a quick succession of the most striking alterations. A few tried to smile, or to sneer, but the tear that trembled in their eye betrayed the heart, and mocked their efforts. When it was discovered that all had presented themselves who purposed to do so, the ministers went round from seat to seat and conversed, in a low tone of voice, with each for a few minutes, after which they engaged in very earnest and affectionate prayer.

In all this I see nothing which can justly be censured. To call it fanaticism, and Methodism, and delusion, is but the cant of men who hate all earnestness in religion, and comfort themselves over their own indifference by laughing at others. When the Apostles preached, those who embraced their message 'companied with them,'—manifested openly on what side they wished to be considered: and why should those who now wish to follow their Master object to avowing it before all men? Did not Paul himself earnestly entreat an interest in the prayers of the churches? and where there were many opposers, is it not written that he 'separated the disciples?' I had been, I confess, greatly prejudiced against this proceeding from some descriptions I had received of it; but as soon as I had witnessed the scene, I was constrained to own that its effect was eminently, irresistibly, and, as I am persuaded, profitably impressive.

The next morning a prayer-meeting was held at sunrise. I attended early, but found that others had anticipated me, and were already in their seats, waiting in profound silence, and the most of them in tears. The prayers were offered by members of the church, two of them praying in immediate succession, without rising: the exercises were alternated by singing, and then by short, pungent exhortations from the ministers who attended.

At 10 o'clock a sermon was preached, at which *females* were specially invited; and their duty, as the guardians of society while in infancy, was stated and urged in a manner which produced the deepest effect. Entire families attended, and I saw many a well dressed and polite lady, surrounded by her children, bowing her head in deep apparent contrition, under the conscious neglect of this most sacred of duties. This was 'the last day of the feast;' (and a feast the occasion might justly be called;) and after a repetition of the scene of the last evening, by inviting such as felt convinced of neglect and resolved to seek grace to be more faithful, to come forth and avow their determination and receive the prayers of the church, the exercises were closed with solemn prayer and thanksgiving." * * *

P. 108. The following are the concluding remarks of his Narrative:

"My object in writing this piece, has not been chiefly to give a narrative of a revival; but to promote the spirit of revival; to excite my fellow christians to a more faithful discharge of their duties; and to offer such suggestions as may assist those who are conscious of having neglected their duty, in determining what they ought now to do.

Another object I have had in view, is to furnish a tract, which may with advantage be distribuled in a congregation during the progress of a revival, especially where incorrect views are entertained respecting some points here discussed. At such times, it is very important that all should "speak the same thing." Even pious persons may unintentionally do injury, by giving to inquirers, injudicious directions. It is presumed, that such persons will thankfully receive any instructions that may assist them in performing this momentous duty. Besides—it may often happen in revivals, that so many will be in an anxious state of mind, that the minister cannot pay the necessary attention to all. It might, therefore, be a relief to his mind, and an advantage to his people, to put into their hands such a pamphlet as this, containing the same general views of doctrine, and the same directions which he would give them, if he could converse with each separately. They who hold opinions different from those here maintained, will, of course, pursue a different plan. If any of my young brethren in the ministry, think my censures fall too heavily upon them, I can only say, my aim is to do them good, and to promote the cause of my Saviour. I censure none so severely as I censure myself. I mourn before God, to think of my past unfaithfulness; while I bless His name for the desire I now feel to live henceforth to his glory; and I shall rejoice, if what I have said should, under the Divine blessing, which I earnestly implore, be the means of guarding any against that negligent, indifferent, heartless manner of performing the momentous duties of the ministry, which has caused me so many painful feelings of regret and self-dissatisfaction.

BALTIMORE, March 1834.